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PATRISTIC STUDIES
VOL. XXI.

TITLES OF ADDRESS IN CHRISTIAN LATIN EPISTOLOGRAPHY TO 543 A.D.

A Dissertation

SUBMITTED TO THE FACULTY OF LETTERS OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY
SISTER MARY BRIDGET O'BRIEN, M.A.
of
The Sisters of Mercy, Grand Rapids, Michigan

THE CATHOLIC UNIVERSITY OF AMERICA
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TO THE SISTERS OF MERCY

OF THE

PROVINCE OF CINCINNATI

PREFACE

The purpose of this dissertation is to present for Christian Latin Epistolography what Sister Lucilla Dinneen has done for the Greek—a study of such words as were used in address, some of which have survived to become stereotyped and often far removed from their original meaning. My approach to the subject, however, as will appear later, differs considerably from hers.

August Engelbrecht in 1892 wrote his *Patristische Analecten,* discussing the titles used by the bishops Faustus and Ruricius; and in the following year he enlarged his study under the name, *Das Titelwesen bei den spätlateinischen Epistolographen.* He limited his investigations to the following writers: Symmachus, Ambrose, Jerome, Augustine, Sidonius, Avitus, Ennodius, Pope Leo I, the popes from 352 to 440, and those from 461 to 523. His study does not rest, therefore, upon a complete survey of Christian Latin Epistolography, and even with reference to the authors studied by him, I have been able to add some details.

The scope of this study is twofold: first, a more intensive survey of the Christian writers already discussed by Engelbrecht; second, an extended area of source material. My study includes all Christian Latin letters down to the brink of the Middle Ages; that is, from the beginning of the third century, when epistolary remains become available, to the death of Caesarius of Arles in 543 A. D.

The general plan of the discussion is as follows. The materials are grouped under three heads: abstract nouns, concrete nouns, and adjectives. The chapter on abstract nouns is divided into two distinct groups—those titles indicative of veneration and esteem, and those expressing diffidence or depreciation. The titles expressing veneration or esteem are divided into three classes; first, the titles used by an inferior when addressing a superior; second, those exchanged among officials of equal rank; and third, those used by a superior in addressing an inferior. These classes are in turn

subdivided into ecclesiastical and lay. The second group comprises a few abstract nouns that are used as an equivalent for the first person, and are expressive of diffidence on the part of the writer.

Very few titles, I have discovered, were the exclusive prerogative of a given office or social rank. In presenting other titles, therefore, I have assigned them to that office or social rank with which they were in each case most frequently associated, taking account of these associations with other offices by a system of cross references. In the Summary at the end of my study I have organized all the titles by a hierarchical scheme which aims, so far as our materials allow, to indicate what outlines of a hierarchy existed in these titles. In the body of my work I have arranged the titles in the following groups: all letters to the popes and emperors, as well as letters from lower clergy to their bishops, are obviously classified as *letters to superiors, lay and ecclesiastical.* The correspondence exchanged among bishops, and all letters from bishops to men holding offices of civic or military rank, are grouped under the head, *equals to equals.* All communications from popes to bishops, or from the latter to the lower clergy, and letters to laymen in private life, or to women, are discussed in the group, *from superiors to inferiors.* In rare cases the rank of the person addressed could not be identified, and these are treated together as *impossible of classification.* Illustrations are also listed of some titles applied to the deceased.

The chapter on concrete nouns offers an opportunity of indicating the development of some forms of address still in use at the present time. The discussion of adjectives suggests a grouping under two heads—those adjectives used attributively, and those used substantively. The attributive adjectives are then treated according to their connection with both abstract and concrete nouns. Wherever the Greek has a title, equivalent or practically equivalent to that used in Latin, I have given it in addition to the Latin.

The following is a list of the Christian Latin writers in whose epistolary remains titles of address are found. For convenience I have arranged them according to centuries, and have stated the

number of letters from each writer. The texts which I used in each case are also given here.[1]

Third Century

Pope Cornelius	13 letters	MPL	Vol. 3
Pope Lucius	1 letter	MPL	Vol. 3
Cyprian	85 letters	CSEL	Vol. 3
Pope Stephen I	2 letters	MPL	Vol. 3
Pope Sixtus II	2 letters	MPL	Vol. 5
Pope Dionysius	4 letters	MPL	Vol. 5
Novatianus (priest)	1 letter	CSEL	Vol. 3
Pope Felix I	4 letters	MPL	Vol. 5
Pope Eutychianus	2 letters	MPL	Vol. 5
Pope Caius	1 letter	MPL	Vol. 5
Pope Marcellinus	2 letters	MPL	Vol. 7

Fourth Century

Pope Marcellus	2 letters	MPL	Vol. 7
Pope Eusebius	3 letters	MPL	Vol. 7
Pope Melchiadis	1 letter	MPL	Vol. 7
Jerome	154 letters	CSEL	Vol. 54, 55, 56
Pope Sylvester	5 letters	MPL	Vol. 8
Pope Mark	2 letters	MPL	Vol. 8
Eusebius (bishop)	3 letters	MPL	Vol. 10, 12
Pope Julius I	11 letters	MPL	Vol. 8
Paulinus of Nola (bishop)	53 letters	CSEL	Vol. 29
Hosius (bishop)	1 letter	MPL	Vol. 8
Lucifer (bishop)	8 letters	CSEL	Vol. 14
Potamius (bishop)	1 letter	MPL	Vol. 8
Hilary (bishop)	1 letter	MPL	Vol. 10
Pope Liberius	15 letters	MPL	Vol. 8
Pope Felix II	3 letters	MPL	Vol. 13
Pope Damasus	9 letters	MPL	Vol. 13
Optatus (bishop)	7 letters	CSEL	Vol. 26
Pacianus (bishop)	3 letters	MPL	Vol. 13

[1] MPL—Migne Patrologia Latina.
MGH—Monumenta Germaniae Historica.
CSEL—Corpus Scriptorum Ecclesiasticorum Latinorum.

Ambrose (bishop)	91 letters	Benedictine edition[2] Gesta Concilii Aquileiensis (In the Letters of Ambrose following Ep. 8.)	
Pope Siricius	10 letters	MPL	Vol. 13
Vigilius (bishop)	2 letters	MPL	Vol. 13
	Fifth Century		
Avitus (priest)	1 letter	MPL	Vol. 41
Lucian (priest)	1 letter	MPL	Vol. 41
Pope Anastasius I	2 letters	MPL	Vol. 20
Pope Innocent I	47 letters	MPL	Vol. 20
Severus (bishop)	1 letter	MPL	Vol. 20, 41
Pope Zosimus	16 letters	MPL	Vol. 20
Porphyrius (bishop)	2 letters	MPL	Vol. 19
Sulpitius Severus	10 letters	MPL	Vol. 20
Pope Boniface I	17 letters	MPL	Vol. 20
Salvianus	9 letters	CSEL	Vol. 7, 8
Leporius (priest)	1 letter	MPL	Vol. 31
Castor (bishop)	1 letter	MPL	Vol. 49
Prosper (bishop)	2 letters	MPL	Vol. 51
Capreolus (bishop)	3 letters	MPL	Vol. 53
Aurelius (bishop)	1 letter	MPL	Vol. 20
Augustine (bishop)	270 letters	CSEL	Vol. 33, 34[2], 44, 57
Sedulius (priest)	1 letter	CSEL	Vol. 10
Patrick (bishop)	1 letter	MPL	Vol. 53
Uranius (priest)	1 letter	MPL	Vol. 53
Pope Celestine I	25 letters	MPL	Vol. 50
Honoratus (bishop)	1 letter	MPL	Vol. 50
Pope Sixtus III	10 letters	MPL	Vol. 50
Turribius (bishop)	1 letter	MPL	Vol. 54
Flavian (bishop)	3 letters	MPL	Vol. 54
Hilarius (bishop)	1 letter	MPL	Vol. 50
Valerianus (bishop)	1 letter	MPL	Vol. 52
Marius Mercator (layman)	10 letters	MPL	Vol. 48

[2] Gauthier's Reprint, Paris, 1836.

Peter Chrysologus (bishop)	1 letter	MPL	Vol. 54
Faustus	20 letters	MGH	Vol. 8
Pope Leo I	173 letters	MPL	Vol. 54
Eucherius (bishop)	5 letters	CSEL	Vol. 31
Pope Hilary	11 letters	MPL	Vol. 58
Mamertus Claudianus (priest)	2 letters	CSEL	Vol. 11
Lupus	2 letters	MPL	Vol. 58
Sidonius	147 letters	MGH	Vol. 8
Pope Simplicius	19 letters	MPL	Vol. 58
Ruricius (bishop)	82 letters	MGH	Vol. 8
Paulinus of Petricordia (bishop)	1 letter	MPL	Vol. 61
Pope Felix III	15 letters	MPL	Vol. 58
Pope Gelasius	15 letters	MPL	Vol. 59
Eugenius (bishop)	1 letter	MPL	Vol. 58

Sixth Century

Paschasius (deacon)	1 letter	MPL	Vol. 62
Ennodius (bishop)	297 letters	MGH	Vol. 7
Pope Symmachus	12 letters	MPL	Vol. 62
Avitus (bishop)	96 letters	MGH	Vol. 6
Trifolius (priest)	1 letter	MPL	Vol. 63
Pope Hormisdas	85 letters	CSEL	Vol. 35^2
Pope Felix IV	3 letters	MPL	Vol. 65
Montanus (bishop)	2 letters	MPL	Vol. 65
Pope Boniface II	2 letters	MPL	Vol. 65
Fulgentius (bishop)	18 letters	MPL	Vol. 65
Remigius (bishop)	4 letters	MPL	Vol. 65
Pope John II	9 letters	MPL	Vol. 66
Pope Agapitus	8 letters	MPL	Vol. 66
Pope Silverius	3 letters	MPL	Vol. 66
Benedict (abbot)	1 letter	MPL	Vol. 66
Caesarius of Arles (bishop)	3 letters	MPL	Vol. 67
Avellana	244 letters	CSEL	Vol. 35^1, 35^2

With the exception of the letters of Ambrose, which are taken from the Benedictine edition, Paris, 1836, the material is from three

collections, the *Migne Patrologia Latina,* the *Corpus Scriptorum Ecclesiasticorum Latinorum,* and the *Monumenta Germaniae Historica,* preference being given always to the best existing critical text.

The citations are given according to the following scheme: the letters of Ambrose are cited by two numbers, the first being the number of the letter; the second, the section. The three numbers of the Patrology indicate the letter, the volume, and the column. However, when a succession of letters from the same volume is cited, the number of the volume is not repeated each time. In other cases, if one of the three numbers is missing, it is understood that the letter was not numbered in the text. All letters from the *Corpus Scriptorum Ecclesiasticorum Latinorum* and from the *Monumenta Germaniae Historica* are designated by three numbers—the number of the letter, the page, and the line.

In discussing words as titles, I have endeavored to give in each case the existing state of our knowledge of the word in this usage. Thus my own contribution in each instance may be quickly evaluated.

To Professor Roy J. Deferrari, Head of the Department of Greek and Latin at the Catholic University, I am deeply indebted for suggesting the subject and for guiding the monograph throughout its development. To two other professors at the Catholic University I wish also to express my appreciation and thanks. Doctor Paul G. Gleis, Professor of German Language and Literature, made a careful reading and criticism of the manuscript. Reverend J. Marshall Campbell, Associate Professor of Greek and Latin, read and criticised the manuscript, and in addition rendered me very valuable assistance.

I take this occasion to acknowledge also the courteous attention which I have enjoyed at the Mullen Memorial Library.

To the Superiors and Sisters of my Community I offer my very sincere thanks for the special opportunities and advantages of which this little volume is the culmination.

SISTER MARY BRIDGET.

Feast of the Annunciation,
March 25, 1930.

TABLE OF CONTENTS

		PAGE
PREFACE		v
TABLE OF CONTENTS		xi
BIBLIOGRAPHY		xiii
INTRODUCTION		xv
CHAPTER I.	ABSTRACT NOUNS	1
	Expressing Veneration or Esteem	1
	For Ecclesiastical Superiors	1
	For Lay Superiors	9
	For Ecclesiastical Equals	23
	For Lay Equals	40
	For Ecclesiastical Inferiors	51
	For Lay Inferiors	63
	For the Deceased	65
	Unclassified	64
	Expressing Diffidence or Depreciation	72
CHAPTER II.	CONCRETE NOUNS	79
CHAPTER III.	ADJECTIVES	88
	Used Attributively	88
	With Concrete Nouns	88
	With Abstract Nouns	155
	Used Substantively	157
SUMMARY		161
INDEX VERBORUM		169
INDEX OF CLASSES ADDRESSED		171

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INTRODUCTION

Titles of Address

Recognition of the qualities or characteristics associated with officials in ecclesiastical or civic power was the beginning of a steady development into conventional forms of address. By far the largest number of such titles arose from those qualities that were most readily recognized in or imagined of superiors; and thus the holiness, the kindness, or the great power that became habitually associated with certain personalities in high office brought about a personification of these qualities—a kind of synecdoche of the officials believed to have possessed them—that finally became fastened on the offices themselves. Subordinates thus were led to address their rulers as *Beatitudo Vestra, Clementia Vestra,* and *Magnitudo Vestra.* Again, affection for subordinates or the reverence of equals for one another gave rise to such forms of address as *filius, filia, frater,* and *soror;* and the subordinate manifested his love and respect by addressing his superiors with such appellations as *pater, parens,* and *papa.* A title thus conventionalized might seem too obviously such to certain temperaments, and therefore to require an adjective to suggest the note of sincerity; and adjectives are, as a matter of fact, a copious source of titles. *Carissime frater* and *carissime fili* were shortened to *carissime;* and *venerabiles viri* became *venerabiles.* Pope Leo I, not content with the official title *Clementia Vestra,* addressed the emperor *Gloriosissima Clementia Vestra;* and a bishop greeted Pope Felix II in the words, *Vestra Sancta et Honoranda Paternitas.* Custom, however, in the course of time weakened the sincerity of each successive appellation, and gradually the etymological nature of the epithet became lost in an empty conventionality. Thus a sixth century citizen could with perfect propriety sign himself *Vir Spectabilis* or *Vir Illustrissimus,* so far was his age removed from a literal interpretation of such adjectives thus used. The following pages represent an attempt to trace the beginning and the development of words through the various stages in their use as titles of address.

TITLES OF ADDRESS IN CHRISTIAN LATIN EPISTOLOGRAPHY TO 543 A. D.

CHAPTER I

Abstract Nouns

The qualities or characteristics associated with those in ecclesiastical or civic offices seem to have suggested the use of corresponding abstract nouns as titles of address. Many of these soon became stereotyped and purely conventional. Such titles are treated here according to the following scheme:

A. Titles expressing esteem or veneration.
   1. For ecclesiastical superiors.
   2. For lay superiors.
   3. For ecclesiastical equals.
   4. For lay equals.
   5. For ecclesiastical inferiors.
   6. For lay inferiors.
   7. Titles for deceased.
   8. Unclassified.

B. Titles expressing diffidence or depreciation.

A. *Titles of Esteem and Veneration.*

1. Addressed to Ecclesiastical Superiors.

A survey of all titles addressed to ecclesiastical superiors gives us seven that may be said to be the regular form of address. They are: *apostolatus, beatitudo, caput, corona, reverentia, sanctimonia,* and *sanctitudo.* Of these *apostolatus* and *caput* are restricted to this use exclusively, the former being applied to popes and bishops; the latter, to the pope only. *Corona* is never addressed to an inferior. The others are used in all relations,—to superiors, to equals, and to inferiors. A discussion of these titles follows.

apostolatus: Apostleship.

This title is reserved exclusively for the pope and bishops. Although it came into popular use in the latter part of the fifth century and is found very frequently in the sixth century writers, still a few isolated examples are met with in the letters of the popes in the early part of the fourth century.

Engelbrecht defines *apostolatus* as a title of ecclesiastical rank and cites Popes, Sidonius, Ruricius, Avitus, and Ennodius. From the popes he gives only two references. To his references from Sidonius, Avitus, and Ennodius, are added here one more from Ruricius, and other examples from the following: Capreolus, Avellana, Popes Mark, Julius I, Felix II, Boniface I, Leo I, Hilary, Gelasius I.

To the pope:

Vestro sancto suggerimus apostolatui, . . . Pope Felix II, Ep. 1, 13, 11; Orantem pro nobis sanctum apostolatum vestrum longaevis Dominus conservet temporibus. Pope Mark, Ep. 1, 8, 854. Specialiter ergo cognoscat vester apostolatus. . . . Avell., Ep. 196, 656, 28.

Similar: Ennodius, Ep. 32, 287, 3; Avitus, Ep. 20, 53, 27; 29, 59, 12; Pope Mark, Ep. 1, 8, 854; Pope Julius I, Ep. 8, 980; Pope Boniface I, Ep. 8, 20, 768; Pope Leo I, Ep. 3, 54, 606; 607; 608; 609; 65, 879; 880; 889(3); 99, 966(2); 968; 968-970(17); Pope Hilary, Ep. 58, 16; 17; Pope Gelasius I, Ep. 3, 59, 21; 22; Avellana, Ep. 37, 84, 2; 80, 223, 14; 107, 500, 3; 125, 540, 6; 147, 592, 24; 166, 617, 6; 618, 2; 167, 620, 17; 185, 641, 10; 20; 187, 644, 11; 19; 188, 645, 23; 196, 656, 28; 197, 657, 5; 198, 658, 9; 199, 658, 19; 200, 659, 20; 213, 671, 22; 214, 673, 20; 223, 683, 7; 224, 685, 5; 230, 696, 2; 235, 715, 10; 716, 9; 241, 740, 24; 243, 743, 3.

To a bishop:

Ideoque provoluti genibus exoramus humiles servi tui sanctum apostolatum vestrum, ut. . . . Capreolus, Ep. 2, 53, 847. Salve itaque apostolatui vestro. . . . Ruricius, Ep. 51, 345, 27. His ergo servitia apostolatui vestro debita repraesentans quaero, ut me orationum suffragio sublevetis. Ennodius, Ep. 17, 223, 25. . . fateor apostolatui vestro. . . . Avitus, Ep. 40, 68, 28.

Similar: Capreolus, Ep. 53, 847; 849; Sidonius, Ep. 4, 97, 5; 7, 98, 25; 4, 107, 17; Avitus, Ep. 12, 45, 27; 20, 53, 27; 25, 56, 24; 40, 69, 5; 68, 89, 13; Ruricius, Ep. 15, 308, 22; 8, 317, 14; 55, 347, 18; 57, 348, 6; 20; 63, 349, 32; Augustine, Ep. 216, 402, 16.

beatitudo: Blessedness, Holiness—*μακαριότης.*

This title was widely used and is recognized by all the dictionaries. Forcellini states that it is a title for bishops, and especially for the bishop of Rome. He cites one reference from Jerome. Benoist-Goelzer also cite Jerome, and the T. L. L. adds Augustine, Ambrose and Gregory. Engelbrecht defines it as a title of ecclesiastical rank, and he cites Popes, Jerome, Augustine, Sidonius, Ruricius, Avitus, and Ennodius.

In addition to the writers listed by others, I have found the following using *beatitudo* as a title of address: Marius Mercator, Paulinus, Eucherius, Prosper, Remigius, Capreolus, Mamertus, Fulgentius, Leporius, Lucian, Severus, Popes Cornelius, Sylvester, Felix II, Innocent I, Boniface I, Celestine I, Leo I, Simplicius, Gelasius I, Symmachus, Hormisdas, Felix IV, Boniface II, and John II.

The illustrations listed below show that this title was not restricted to inferiors in addressing those of higher ecclesiastical rank, for we find it often in letters between bishops, and from bishops to the lower clergy.

To the pope:

Quam ob rem obtestor beatitudinem tuam per crucifixum, mundi salutem, ut. . . . Jerome, Ep. 15, 67, 4. Haec ad tuam beatitudinem scripta direxi, . . . Augustine, Ep. 209, 347, 21. Saepe scripsi beatitudini tuae propter Iulianum Orontium, et ceteros qui sibi usurpavit episcopalem dignitatem, . . . Marius Mercator, Ep. 2, 48, 178.

Similar: Jerome, Ep. 15, 63, 19; 66, 6; 16, 69, 16; 20, 110, 11; 21, 111, 3; Augustine, Ep. 177, 685, 1; 209, 352, 22; Ennodius, Ep. 22, 145, 2; 31, 228, 15; 32, 287, 6; Marius Mercator, Ep. 1, 48, 175; 2, 178; 3, 842; Pope Felix I, Ep. 1, 13, 11; 2, 28; Innocent I, Ep. 28, 20, 580; 582; 42, 608; Boniface I, Ep. 8, 20, 768; 2, 756; Celestine I, Ep. 6, 50, 439; 440; 7, 442; 443; 444; 15, 500;

Leo I, Ep. 3, 54, 606; 608; 22, 727; 65, 879; 881; 883(2); 68, 888; 890; 72, 898; 76, 903; 77, 905(2); 97, 945; 946; 99, 966(2); 968; 968-970(10); 101, 981(2); 110, 1017; Simplicius, Ep. 58, 47; Gelasius I, Ep. 3, 59, 21; 22; Avell., Ep. 80, 223, 16; 85, 328, 20; 105, 496, 27; 107, 499, 12; 117, 522, 15; 119, 527, 10; 139, 566, 1; 567, 6; 143, 587, 25; 147, 593, 6; 17; 163, 614, 19; 615, 4; 164, 615, 16; 24; 167, 619, 13; 620, 14; 621, 11; 18; 23; 181, 636, 20; 185, 642, 3; 187, 644, 12; 645, 6; 188, 645, 20; 191, 648, 15; 649, 3; 194, 652, 2; 195, 653, 31; 654, 2; 196, 656, 2; 198, 657, 28; 200, 659, 11; 212, 671, 5; 213, 671, 16; 672, 4; 9; 214, 673, 10; 217, 677, 6; 9; 29; 678, 2; 9; 23; 218, 680, 2; 222, 683, 1; 223, 684, 24; 224, 685, 3; 686, 13; 687, 18; 225, 688, 10; 690, 12; 230, 695, 12; 696, 8; 232, 701, 6; 702, 17; 233, 707, 23; 708, 13; 18; 709, 9; 710, 4; 234, 711, 18; 235, 715, 8; 242, 741, 21; 742, 17; 23; Boniface II, Ep. 2, 65, 36; 38(2); 3, 38; 39; 40; 41; 42; John II, Ep. 66, 15; 17; 26(2).

To a bishop:

Unde peto beatitudinem tuam, ut mihi ignoscas. . . . Augustine, Ep. 59, 220, 11. Vestra beatitudo melius recognoscit, . . . Fulgentius, Ep. 9, 65, 372. Omnia quidem clementia nostra in praesenti beatitudini vestrae . . . mandavit. Avel., Ep. 20, 67, 16.

Similar: Jerome, Ep. 63, 585, 4; 82, 115, 2; 86, 138, 13; 88, 141, 4; 93, 156, 8; 99, 211, 7; 102, 234, 14; 235, 19; 114, 394, 11; 395, 22; 141, 290, 4; Augustine, Ep. 60, 222, 3; 68, 240, 5; 241, 13; 107, 611, 18; 612, 3; 136, 93, 4; 94, 2; 96, 1; 168, 611, 4; 172, 638, 1; 9; 195, 214, 10; 197, 231, 10; 198, 235, 6; 242, 17; 221, 442, 5; 443, 4; 223, 449, 8; 225, 455, 2; 18; 456, 6; 459, 3; 230, 501, 3; 503, 15; 17; 21; 260, 616, 5; Severus, Ep. 1, 20, 734; Leporius, Ep. 1, 31, 1222; 1232; Prosper, Ep. 1, 51, 67; 68(2); Capreolus, Ep. 53, 845; 847(2); Paulinus, Ep. 20, 145, 15; Eucherius, Ep. 1, 173, 3; 2, 191, 1; 3, 198, 17; Faustus, Ep. 5, 271, 2; 7, 271, 22; 272, 2; 8, 272, 21; 9, 273, 12; Ruricius, Ep. 15, 308, 27; 18, 328, 10; 33, 336, 22; 55, 347, 19; Ennodius, Ep. 17, 115, 18; 17, 223, 23; Avitus, Ep. 7, 35, 7; 10, 44, 15; 12, 46, 9; 40, 68, 24; 33; 60, 87, 17; 63, 88, 11; Fulgentius, Ep. 9, 65, 374; Mamertus, Ep. 3, 11; Lucian, Ep. 1, 41, 815; Sidonius, Ep. 6, 98, 18.

To a priest:

Salutem itaque in Christo Domino plurimum dico beatitudini vestrae et spero, . . . Ruricius, Ep. 14, 323, 11.

Similar: Ruricius, Ep. 28, 334, 2; Faustus, Ep. 20, 292, 10; Ennodius, Ep. 13, 280, 14; 16, 304, 22; 27, 316, 23.

To a deacon:

. . . ne beatitudo tua retulerit ad iudicium quod exhibuit blandimentis, . . . Ennodius, Ep. 34, 153, 3.

Similar: Ennodius, Ep. 39, 290, 25.

To a monk:

Quantus beatitudinis tuae rumor diversa populorum ora compleverit, hinc poteris aestimare, quod ego te ante incipio amare, quam nosse. Jerome, Ep. 4, 19, 3.

From popes to bishops:[1]

Oret beatitudo tua pro universo concilio. Pope Sylvester, Ep. 8, 823. Bene valere beatitudinem tuam semper optamus, . . . Pope Cornelius, Ep. 2, 3, 848. Haec beatitudini tuae . . . dedicavi. Pope Symmachus, Ep. 5, 62, 53.

Similar: Pope Symmachus, Ep. 5, 62, 56; 59; 65; Felix IV, Ep. 2, 65, 17.

caput: Head.

This is very rare but is found three times in the letters of Pope Hormisdas, where in each instance it is addressed to the pope. It is not discussed by Engelbrecht, but the T. L. L. cites one example from Pope Hormisdas, one from Sidonius, and one from Jerome.

To the pope:

Ista nunc scripsi beato capiti vestro per Patricium spectabilem. . . . Avell., Ep. 105, 497, 14. Quod absit, impediente praesertim venerando capite vestro, . . . Avell., Ep. 105, 497, 10. . . . scribo atque alloquor beatum vestrae sanctitatis caput, significans, . . . Avell., Ep. 105, 497, 13.

corona: Crown.

This title is for the pope and bishops only. None of the dic-

[1] Engelbrecht states (p. 25) that a pope never used this title in addressing a bishop.

tionaries discusses this use of the word, but Engelbrecht defines it as a title of ecclesiastical rank, and he cites Jerome, Augustine, Sidonius, and Ennodius. The illustrations which he cites from Jerome are given here among the letters of Augustine. In addition to the citations in his study, examples are listed here from Avellana, from Popes Leo I and Hilary.

To the pope:

Memorem coronam vestram humilitatis nostrae Christus Dominus longaeva aetate conservet, domine sancte beatissime pater, et apostolica sede dignissime papa. Pope Leo I, Ep. 68, 54, 889. . . . quia pro Iohanne reverentissimo episcopo, qui paulo ante a vestra venerabili corona directus est, . . . Avell., Ep. 208, 667, 26. Ego Gerontius episcopus coronam vestram venerans saluto.[2] Pope Leo I, Ep. 99, 54, 970.

Similar: Ennodius, Ep. 22, 145, 3; 29, 150, 6; 10, 180, 2; 32, 287, 5; 38, 290, 15; 27, 316, 24; Pope Leo I, Ep. 3, 54, 606; 99, 968-970(6); Hilary, Ep. 58, 16; Avell., Ep. 25, 72, 3; 215, 674, 9.

To a bishop:

Fratres tuos, dominum meum Alypium et dominum meum Evodium, ut meo nomine salutes, precor coronam tuam. Jerome, Ep. 142, 292, 2. . . . ut ipse monuisti, ad venerabilem socium coronae tuae, patrem nostrum Aurelium, ita scripsimus, ut. . . . Augustine, Ep. 24, 75, 14. De minimis videlicet rebus coronam tuam maximisque consulerem, . . . Sidonius, Ep. 8, 111, 33.

Similar: Augustine, Ep. 123, 746, 2; Sidonius, Ep. 3, 97, 2; Ennodius, Ep. 17, 115, 23; 17, 223, 28.

Doubtful: . . . adversus calumniantium malignas mentes et dolosa labia opus hoc parvum inter cetera magnifica testimonio coronae tuae non deerit, ut. . . . Augustine, Ep. 221, 445, 4. . . . per coronam nostram nos adiurant vestri, per coronam vestram vos adiurant nostri. Ibid., Ep. 33, 22, 7.

[2] Other forms of signatures appear in this letter, and as *corona* is a substitute for other accepted forms, it too must have been a recognized title of address. Other forms are given here.

Ego Iulianus episcopus *apostolatum vestrum* venerans saluto.

Ego Eulalius episcopus *sanctitatem tuam* in Domino saluto.

Ego Eugenius episcopus *beatitudinem tuam* saluto.

reverentia: Reverence—σεμνότης—σεμνοπρέπεια.

This title was addressed to both ecclesiastics and laymen. Among the former I find it applied to popes, bishops, and all lower ranks of the clergy; among the laymen, to consuls and officials of high standing, and also to women. The bishops often addressed their priests and deacons as *Reverentia Tua,* but I find only one instance of the pope's applying this title to a bishop.

The dictionaries do not recognize this use of *reverentia.* Krebs-Schmalz state that like *maiestas* it is late Latin, and a title; and they cite a reference from a letter of Jerome. Engelbrecht calls it a title of courtesy, and cites Symmachus, Popes, Jerome, Augustine, and Ennodius. Goelzer accepts this usage of the word, and gives two references from Jerome. Some additional examples are listed here from all these writers, and also from Salvianus.

To the pope:

Misimus reverentiae tuae librum, quem dederunt quidam religiosi et honesti adolescentes servi Dei, quorum etiam nomina non tacemus. Pope Innocent I, Ep. 28, 20, 575. Quae omnia et amabilem Christo principem nostrum manifesta reverentiae vestrae fecisse novimus. Avell., Ep. 242, 742, 14.

Similar: Pope Celestine I, Ep. 20, 50, 521; Leo I, Ep. 77, 54, 907; Avell. Ep. 47, 111, 5; 188, 646, 3; 192, 650, 16; 199, 658, 23; 243, 743, 10.

To a bishop:

Sed quaeso reverentiam tuam, parumper patiaris me tuum laudare ingenium. Augustine, Ep. 172, 637, 7.

Similar: Augustine, Ep. 202, 299, 12; 303, 17; 221, 443, 4; 223, 449, 6; Jerome, Ep. 86, 139, 8; Ennodius, Ep. 27, 316, 16.

To lower clergy:

Ego gratias refero trinitati Deo nostro, qui ut me reverentia vestra alloquiis visitaret exegit. Ennodius, Ep. 34, 287, 21.

Similar: Ennodius, Ep. 13, 183, 10; 33, 229, 11; 16, 304, 25.

To a consul:

Ab hac ergo epistula perge ad librum, quem simul misi, qui tuae reverentiae et cur conscriptus sit . . . intimabit. Augustine, Ep. 200, 295, 12.

Similar: Ennodius, Ep. 14, 23, 25; 11, 46, 17; 2, 200, 28; 22, 225, 12; 34, 229, 31; 24, 308, 19.

To a woman:

Lectis litteris reverentiae tuae et earum perlatore interrogato, . . . Augustine, Ep. 262, 621, 4.

Similar: Augustine, Ep. 188, 119, 11; 266, 647, 9; Ennodius, Ep. 27, 285, 6; 18, 305, 15.

Unclassified: Salvianus, Ep. 7, 215, 19.

sanctimonia: Sanctity—ὁσιότης.

This title is given to bishops only. It is discussed in none of the dictionaries. Engelbrecht defines it as a title of rank for ecclesiastics, and he cites the Popes, Jerome, Augustine, and Ruricius. Goelzer also accepts this as a title in his study of Jerome. From the writers listed here, some additional illustrations are given, and also one from each of the following: Salvianus, Faustus, Leporius, and Pope Leo I.

To the pope:

Anathemet ea tamen et damnet paterna exhortatione et auctoritate sanctimoniae tuae. Pope Innocent I, Ep. 28, 20, 579. (Same is found in Augustine, Ep. 177, 683, 16). . . . quaesumus et obsecramus coronam sanctimoniae vestrae per nomen Domini nostri. Pope Leo I, Ep. 65, 54, 883.

Similar: Augustine, Ep. 150, 380, 17; Jerome, Ep. 15, 64, 6; Pope Boniface I, Ep. 8, 20, 768; Leo I, Ep. 65, 54, 883; 100, 971; Avell. Ep. 37, 83, 9; 84, 5.

To a bishop:

Unde peto . . . ut inter sanctimoniam tuam et senem Xanthippum concorditer constet, quis vestrum debet convocare concilium. Augustine, Ep. 59, 220, 12.

Similar: Pope Sylvester, Ep. 8, 822; Salvianus, Ep. 3, 204, 16; Augustine, Ep. 216, 402, 5; Leporius, Ep. 1, 31, 1223; Ruricius, Ep. 12, 274, 27.

sanctitudo: Holiness—ὁσιότης.

This title is addressed to bishops only. None of the dictionaries discuss this use of the word, except that Forcellini compares it with

the title *sanctitas.* Engelbrecht lists it as a title of ecclesiastical rank, and cites Popes and Jerome. Goelzer also lists it as a title in his study of Jerome. To the examples cited by Engelbrecht and Goelzer, I have added one more from Jerome, and several from the popes.

To the pope:

Quae si non in tua sanctitudine, iam nec in alio poterunt inveniri. Avell. Ep. 232, 702, 3. . . . ut sanctitudo tua divinum nobis praesidium orationibus suis dignetur acquirere. Avell. Ep. 199, 659, 4. . . . qui et ab ineunti nostro imperio sanctitudinem vestram admonendam duximus, . . . Ibid. Ep. 181, 636, 8.

Similar: Avell. Ep. 49, 114, 3; 192, 649, 13; 650, 7; 10; 212, 670, 25; 232, 703, 17; 241, 741, 4.

To a bishop:

. . . necessarium duximus significare sanctitudini tuae. . . . Jerome, Ep. 93, 155, 22.

Similar: Jerome, Ep. 7, 29, 16; Pope Siricius, Ep. 10, 13, 1182.

2. Addressed to Lay Superiors.

This group contains twenty titles. Of these the following are restricted to the emperor alone: *acrimonia, aeternitas, animus, felicitas, gloria, maiestas, numen, perennitas, perfectio,* and *serenitas.* The others, *celsitudo, clementia, fides, iustitia, magnanimitas, mansuetudo, mens, pietas, subtilitas,* and *tranquillitas,* are addressed not only to the emperor, but to other officials also, ecclesiastical as well as lay. Of those addressed only to the emperor, some are of rare occurrence.

acrimonia: Austerity.

Only one example of this word as a title has been found. Avitus writing to a king uses the word twice in the letter. In one instance its use as a title is quite apparent; but in the other it is possible that the literal use of *acrimonia* is intended. The dictionaries have nothing to offer on this use of the word, nor does Engelbrecht list it in his work.

To the king:

Sufficiat ergo acrimoniae vestrae paucitas exemplorum quae

sumpta de pluribus abundant cognoscere desiderantibus. Avitus, Ep. 30, 60, 21. . . . quae possit quidem acrimonia vestra vel eloquentia in frugem salutis Christo irrigante nutrire. Avitus, Ep. 30, 60, 35.

aeternitas: Eternity.

The dictionaries define this word as a title of address for the Roman emperors, and cite references from the pagan writers Symmachus, Pliny, Novius, the Juristconsults, and the Theodosian Code. No mention is made of the Christian writers, Pope Leo I, Optatus, and Lucifer, in whose letters this title is also found. The examples given below show its use in the first, second, and third persons. This title, however, was not a common one and apparently was discontinued about the middle of the fifth century.

To the emperor:

Ex litteris tuae mansuetudinis nostra cognovit aeternitas quid reverendissimus patriarcha Leo a tua aeternitate poposcerit. (Emperor to empress) Pope Leo I, Ep. 63, 54, 877. Id ergo, quod in fide veri est, perscribere debebis et codicem remittere, ut possit aeternitati eius denuo offerri. Lucifer, Ep. 3, 321, 22. . . . usque ad Arelatensem portum secundum imperatum aeternitatis eiusdem clementissimi principis dedimus, frater, qua inde Africam navigarent, . . . Optatus, Ep. 8, 212, 2.

animus: Mind.

This is very rare, being found once in a letter from Ambrose to the emperor. Engelbrecht calls attention to the same illustration.

To the emperor:

Sanctum animum tuum Deo omnipotenti pura et sincera fide deditum sciebamus; sed recentibus cumulasti beneficiis, quod catholicos Ecclesiis reddidisti, Imperator Auguste. Ambrose, Ep. 13, 1.

celsitudo: Highness—ἐξουσία—ὑπεροχή.

In the literature of the sixth century a new term appears as a title of address for the emperor and other court officials. Though not so frequent, its connotation is similar to that of the terms *clementia* and *pietas.* It is found in the Justinian and Theodosian

Codes, and among the letters of the contemporary Christian writers. Walde does not discuss the word, nor is its history and use treated by Krebs-Schmalz. It was probably coined from the popular adjectives of that period, *celsus, praecelsus,* or *praecellentissimus,* on the analogy of such titles as *beatitudo, magnitudo,* and *sanctitudo.*

Harpers, Georges, Benoist-Goelzer, and Forcellini list *celsitudo* as late Latin and give the translation of the expression *Celsitudo Vestra* as *Your Highness;* but they quote no authors except the two Codes. Engelbrecht lists it as a title of rank, and cites Symmachus, Sidonius, Avitus, and Ennodius. In addition to these, and to the examples in the T. L. L., some other examples are given here from Avitus, Pope Hormisdas, and Fulgentius.

To the emperor:

Litteras celsitudinis vestrae suscepimus. Pope Hormisdas, Ep. 189, 646, 24. Sed ut ad id, quod celsitudo vestra desiderat. Ibid. Ep. 206, 665, 15. Unde ex his quae pietas celsitudinis vestrae dignatur inquirere. Avitus, Ep. 1, 12, 18. . . . quem vestra celsitudo, suspicaretur. Fulgentius, Ep. 65, 225.

Similar: Avell. Ep. 206, 665, 2; Avitus, Ep. 3, 22, 6; 44, 73, 24; 78, 93, 17; 93, 100, 2.

To other officials:

Nemo est qui tam multiplices necessitates praeter celsitudinem vestram possit avertere. Ennodius, Ep. 29, 318, 5.

Similar: Ennodius, Ep. 26, 75, 15; 25, 258, 7; 23, 307, 20; 29, 317, 23; Avitus, Ep. 48, 77, 15; Sidonius, Ep. 6, 44, 16; Avell. Ep. 152, 600, 25; 153, 601, 13.

clementia: Clemency—ἡμερότης—φιλανθρωπία.

This is a title for the emperor and empress. A few examples show that it was sometimes addressed to other laymen in official positions.

Clementia was a favorite title with Ambrose, and it is found frequently in his letters to the Court. In the collection of Augustine's letters this title is found once; but it is in a letter written by the emperor to a bishop, and the emperor, as in so many imperial letters of this period, uses the title in the first person.

Harpers' dictionary and the T. L. L. recognize this use of the

word *clementia,* and Engelbrecht lists it in his study as a title for the emperor, citing Symmachus, Ambrose, Popes, Leo I, Sidonius, and Avitus. Goelzer also cites Avitus. To these writers are added here citations from Porphyrius, Lucifer, and Ambrose.

To the emperor:

Hic me, auguste, clementiae tuae apices reppererunt. Ambrose, Ep. 62, 2. Opto . . . ut mihi benigna aures clementia tua tribuat . . . . Lucifer, Ep. 7, 327, 20. Famuli vestrae pietatis . . . ad Urbem reversi, clementiam vestram quaesisse dixerunt, . . . Pope Gelasius I, Ep. 8, 59, 42. Ad instruendam igitur clementiam tuam. . . . Pope Hilary, Frag. 7, 10, 701.

Similar: Ambrose, Ep. 1, 1; 7; 10, 6; 8; 11; 12; 11, 4; 5 (2); 12, 3; 7; 13, 4; 8; 14, 1; 4(2); 7; 17, 1; 5; 13; 18, 1; 21, 1; 3; 5; 7; 14; 17; 24, 2; 40, 3; 9; 13; 28; 30; 53, 3; 5; 57, 6; 62, 2; 4; 7; 63, 1; 2; 3; Porphyrius, Ep. 1, 19, 3921; Avitus, Ep. 31, 62, 15; Lucifer, Ep. 7, 328, 18; 330, 4; Pope Innocent I, Ep. 9, 20, 511; Boniface I, Ep. 1, 20, 750; 751(2); 7, 766; 8, 768; 10, 769; Celestine I, Ep. 19, 50, 511(2); 23, 546; Leo I, Ep. 8, 54, 622; 24, 735; 29, 781; 30, 785; 786; 787; 789; 31, 789; 793; 794; 37, 811; 812; 43, 825; 44, 827; 829; 831; 46, 837; 54, 855; 57, 863; 58, 865(2); 60, 873; 69, 890; 891; 892; 70, 893; 894; 78, 908; 82, 917; 918; 83, 919; 920; 89, 930; 90, 932; 933; 934; 94, 941; 95, 942; 104, 991; 995; 105, 997; 111, 1019; 112, 1023; 115, 1031; 116, 1035; 134, 1094(2); 1095; 136, 1098; 1099; 142, 1110; 148, 1117; 156, 1127; 1130; Hilary, Frag. 7, 10, 703; Simplicius, Ep. 4, 58, 38; 39(2); 40; 8, 45(2); 46(2); 10, 48; 12, 50; 51; 52; Felix III, Ep. 2, 58, 899; 901; 5, 917; 12, 969; 970; John II, Ep. 66, 19; Avell. Ep. 17, 63, 18; 64, 24; 65, 1; 9; 67, 7; 9; 33, 80, 14; 34, 80, 27; 37, 84, 7; 38, 87, 10; 39, 88, 17; 40, 90, 16; 51, 117, 12; 56, 124, 19; 126, 13; 127, 2; 128, 2; 60, 136, 10; 137, 16; 20; 62, 140, 3; 64, 145, 5; 66, 149, 9; 82, 229, 10; 83, 230, 21; 234, 30; 91, 343, 2; 92, 348, 3; 351, 13; 110, 502, 16; 115, 512, 18; 126, 540, 19; 541, 8; 542, 1; 544, 4; 142, 587, 14; 144, 589, 3; 8; 168, 622, 2; 623, 24; 624, 5; 156, 604, 2; 202, 661, 5; 17; 232a, 707, 6; 238, 734, 3; 737, 6.

Used by the emperor in the first person:

Nunc universa, quae sint facienda, perpendite, quia grave esse

clementia nostra iudicat de ecclesia venerabili. . . . Avell. Ep. 125, 539, 25.

Similar: Augustine, Ep. 201, 296, 7; Pope Siricius, Ep. 13, 594; Avell. Ep. 2, 45, 9; 13, 55, 12; 15, 61, 6; 16, 63, 13; 20, 67, 16; 21, 68, 22; 31, 76, 24; 77, 3; 78, 10; 34, 80, 27; 35, 82, 7; 108, 500, 13; 109, 502, 3.

Used in the third person:

Scripsimus clementiae principali ut de sanitatis medio longius infirmitas auferatur. Didicimus namque hunc (Nestorius) Antiocham revertisse. Pope Celestine I, Ep. 22, 50, 540.

To other officials:

. . . oro, ut indultu clementiae tuae praeter iuris iniuriam in accusatorem meum quae volo scribam. Sidonius, Ep. 11, 19, 17.

Similar: Avitus, Ep. 56, 85, 13.

felicitas: Felicity.

This title is used very rarely, and is addressed only to the king or emperor. Forcellini and the T. L. L. are the only dictionaries that recognize this use of the word. The former cites Symmachus; the latter, Symmachus, Avitus, and the Avellana. Engelbrecht defines it as an official title for the emperor, citing Symmachus and Avitus. Goelzer also calls attention to the word as a title in Avitus.

To the emperor:

. . . quidquid sequentibus diebus pro quiete urbis, quam vestra felicitas regit, gestum fuerit. . . . Avell. Ep. 32, 79, 23. . . . vel divinas aures ad donandam nobis felicitatis vestrae laetitiam permovebit. Avitus, Ep. 91, 99, 14. Tangit etiam nos vestra felicitas: quotienscumque illic purgatis, hinc vincimus. Avitus, Ep. 46, 76, 19.

fides: Faith.

This title was applied to the emperor. It was rarely used, only four illustrations being found in the letters of Ambrose, one in those of Augustine, and one in the Avellana. Augustine used it in addressing a count. In two of the quotations from Ambrose, it is doubtful whether it was intended as a form of address or used in the literal sense.

The dictionaries do not recognize this use of the word *fides,* nor is it discussed by Engelbrecht.

To the emperor:

Vestram fidem, vestram gloriam deprecamur, ut reverentiam imperii vestri deferatis auctori. . . . Ambrose, Ep. 10, 8. Epistolam pietatis tuae mecum ad altare detuli, ipsam altari imposui . . . ut fides tua in mea voce loqueretur. Ambrose, Ep. 63, 5.

Similar: Avell. Ep. 64, 145, 2.

To a count:

. . . ut eos tuae benignati fideique commendem, si non facio, . . . Augustine, Ep. 206, 340, 6.

Doubtful: Ambrose, Ep. 51, 3; 62, 3.

gloria: Glory.

Gloria is an official title for kings and emperors. This definition is given by Engelbrecht, as it is not recognized as a title by the dictionaries. References are given by Engelbrecht to Leo I, the Popes, and Avitus. The latter is also cited by Goelzer. In addition to these citations, I give one more reference from Avitus, one from Ambrose, Remigius, and Pope Hormisdas. In the letters of Pope Leo I, the empress receives the title *Gloria Tua.*

To the emperor:

. . . et per fratrem meum Lucianum episcopum talia et ad gloriam vestram, et ad Constantinopolitanum episcopum scripta direxerim, . . . Pope Leo I, Ep. 115, 54, 1033.

Similar: Pope Leo I, Ep. 136, 54, 1099; 142, 1111; 169, 1213; Avell. Ep. 110, 503, 2; Ambrose, Ep. 10, 8; Avitus, Ep. 78, 93, 4.

To the empress:

Pope Leo I, 30, 54, 787; 31, 790; 70, 893; 105, 1002; 112, 1024.

To a king:

Salutans gloriam vestram, commendo familiarem meum presbyterum Maccolum quem direxi. Remigius, Ep. 1, 65, 965.

Similar: Avitus, Ep. 30, 14, 36; 4, 30, 1; 6, 34, 2; 45, 74, 17; 79, 93, 20.

iustitia: Justice—δίκη.

This is addressed to the king and others of the court. Engel-

brecht calls it a title of courtesy, and cites Avitus and Ennodius. To these is added here one example from Augustine, but it is a doubtful one. The dictionaries do not discuss this use of the word *iustitia.*

To a king:

Hoc suppliciter quaeso, ut infelix ille, ad cuius accusationem satis sufficit, quod excusat, apud iustitiae vestrae animos non me faciat suae infidelitatis socium, etiamsi viderit pro vestra commotione multatum. Avitus, Ep. 44, 74, 7.

To a consul:

Iste in negotio suo probatum mundo iustitiae vestrae poscit examen, nec ab aliquo veritatem causae suae discerni aestimat, si cessetis. Ennodius, Ep. 18, 282, 15.

Similar: Augustine, Ep. 100, 536, 11.

magnanimitas: Magnanimity—*μεγαλόνοια, μεγαλοφυία, μεγαλοψυχία.*

There is no mention in any of the dictionaries of this word used as a title of address. Engelbrecht lists it as a title of rank for men in civic life, and he cites one author, Ruricius. Examples are given here from Augustine, and the Popes Felix III and Simplicius. The illustrations show that it was addressed not only to men of worldly rank, but also to bishops. The use of the word as a title, however, is quite rare.

To the emperor:

Ubi simul et magnanimitas vestra resplendet, . . . Pope Felix III, Ep. 12, 58, 969; . . . tanto clarius vestra magnanimitas immineret. Avell. Ep. 60, 136, 12.

To a bishop:

Si tibi taedium adfert longa epistula nostra hoc tuae magnanimitatis patientia moderare et tibi imputa, quoniam ipse iussisti. Augustine, Ep. 230, 503, 12. Accepi litteras magnanimitatis tuae, quibus excusare dignaris, quod. . . . Ruricius, Ep. 10, 305, 11.

maiestas: Majesty—*κράτος—μεγαλειότης.*

Maiestas was rarely used as a title of address, and was applied to the emperor only. The dictionaries recognize this use of the word

in the expression *Tua Maiestas,* and cite Symmachus, Phaedrus, and others, but no Christian writers. Engelbrecht also lists it as an official title for the emperor, citing Symmachus for references. It is found once in the letters of Augustine, twice in the Avellana, and once among the letters of Pope Boniface I.

To the emperor:

Scripta caelestia maiestatis vestrae accepta atque adorata, . . . Augustine, Ep. 88, 408, 2. Quaecumque in urbe Roma geruntur, me tacere non convenit pro debitu famulatu, quem maiestati vestrae semper exhibeo. Avell. Ep. 14, 59, 8.

Similar: Pope Boniface I, Ep. 10, 20, 770; Avell. Ep. 16, 63, 9.

mansuetudo: Clemency—φιλανθρωπία—ἡμερότης—πραότης.

This title was addressed to the emperor, empress, and others of the court. It is also found once as a title for the pope. The examples listed below, representing fifteen authors, show that the word was not restricted to any particular century. The dictionaries, however, in defining *mansuetudo* as a title of address for the Roman emperors, cite but one and the same reference—Eutropius to the emperor Valentinian; and Forcellini adds that it was also used in the Theodosian Code.

It is listed by Engelbrecht as an official title for the emperors, and references are cited from Ambrose, Popes, Symmachus, and Leo I. To these are added here some examples from Lucifer and Fulgentius, and many more from the popes.

To the emperor:

Haec certe tua mansuetudo cognovit, nec res incognitas tua clementia potuisset, . . . Pope Felix III, Ep. 2, 58, 901. Tertio iam scribo ad mansuetudinem tuam, rogans. . . . Pope Innocent I, Ep. 9, 20, 511.

Similar: Lucifer, Ep. 7, 327, 20; 328, 10; 331, 1; 15; Pope Boniface I, Ep. 7, 20, 767(2); Pope Leo I, Ep. 43, 54, 823; 826; 44, 829; 45, 834; 55, 859(2); 56, 861; 62, 875; 63, 877; 64, 879; 79, 912; 95, 943; 128, 1075; Avellana, Ep. 2, 5, 7; 13, 55, 14; 31, 77, 20; 60, 136, 13; 83, 234, 28; 84, 320, 14; 88, 335, 5; 112, 505, 3; 22; 115, 510, 21; 126, 540, 15; 541, 1; 127, 545, 7; Fulgentius, Ep. 65, 225(2); 226; Ambrose, Ep. 10, 2.

To a prefect:

Avellana, Ep. 10, 52, 3; 11, 52, 10; 12, 53, 15; 15, 60, 29; 18, 65, 10.

To the pope:

Quocirco haec scripsi, ut mansuetudinem tuam certam redderem. Pope Innocent I, Ep. 2, 20, 633.

mens: Mind.

This title is very rare. It has received no recognition from the dictionaries, nor is it discussed by either Engelbrecht or Goelzer. The examples listed below show that it was addressed three times to the emperor, twice to bishops, once to a priest, and once to some unknown person. The writers who used it are Ambrose, Jerome, and Pope Felix III.

To the emperor:

Scit enim Christiana mens tua, venerabilis imperator, . . . Pope Felix III, Ep. 12, 58, 970. Absit ut huic quemquam Christiana mens tua vel possit vel debeat anteferre, quem pro te votis omnibus desideras exorari. Pope Felix III, Ep. 12, 58, 971. . . . tamen ne sancta mens vestra, animique tranquillitas, quae omnibus consulere gessit . . . flectatur, . . . Ambrose, Ep. 11, 2.

To a bishop:

Hoc munusculum sanctae menti tuae transmisi, quia vis me aliquid de veterum scriptorum interpretationibus paginare. Ambrose, Ep. 50, 16.

Similar: Ambrose, Ep. 87, 2.

To a priest:

Et ut sanctae menti tuae simpliciter fatear, uno ad occidentem tempore navigandi tantae a me simul epistulae flagitantur, . . . Jerome, Ep. 85, 136, 1.

To a layman:

Jerome, Ep. 62, 538, 8.

numen: Divinity.

This title is listed by Engelbrecht, who cites only Symmachus.

He remarks also that Ambrose, who saw in the emperor only a human authority, would be averse to applying to any earthly ruler such terms as *aeternitas, numen, perennitas.*[3]

This is no doubt the reason why the other Christian writers avoided the expression. Augustinė, however, used it once in a letter to the emperor.

To the emperor:

. . . ut ad sacrum ac venerabilem comitatum numinis vestri dirigerem, . . . Augustine, Ep. 88, 408, 13.

perennitas: Perpetuity.

This title was addressed to the emperors only. The dictionaries define it and cite references from Symmachus and Sextus Rufus, but make no mention of the letters of Pope Boniface I and Avitus. It is listed by Engelbrecht as an official title for the emperors; and Symmachus, Popes, and Avitus are cited.

To the emperor:

Et quamquam non solum in iis, quae divina suffragia incorrupta servarunt, affatus Perennitatis tuae a nobis observentur affectu celeri omnique veneratione suscepta, tum praecipue haec res: . . . Pope Boniface I, Ep. 11, 20, 771. . . . ut iubeatis . . . Eulalium, qui in locum subrepsit alienum, ad comitatum perennitatis vestrae cum auctoribus suis debere deduci. Avell. Ep. 17, 64, 29. . . . specialiter gaudia vestrae perennitatis agnoscant quae generaliter cunctis fama concelebrat. Avitus, Ep. 78, 93, 9.

perfectio: Perfection—τελειότης.

Perfectio is used by Avitus in addressing the king. It is the only example of this kind. None of the dictionaries recognizes this use of the word. Both Engelbrecht and Goelzer, however, accept it and cite the example from Avitus given here.

To the king:

. . . ne ad perfectionem vestram aliquatenus differendam persistant blasphemare, quod audiatis, qui nolunt sentire, quod creditis; . . . Avitus, Ep. 1, 15, 1.

[3] Titelwesen, p. 21.

pietas: Piety—εὐσέβεια—θεοσέβεια—εὐλάβεια.

Letters to the popes and emperors furnish ample evidence that the term *pietas* was commonly used in addressing those of superior rank. It is found in the exchange of correspondence among bishops, and the emperors also address each other as *Vestra Pietas.* In very few cases it is addressed to inferiors. Pope Sixtus III writing to a bishop calls him *Pietas Tua,* and Ruricus applies it to a priest and also to an abbot. Ruricius and Ennodius are the only writers who apply this term to laymen of ordinary rank, as five letters illustrate.

Three terms in Christian Greek epistolography, as listed above, correspond to the various uses of *pietas* in Latin epistolography. Each of the Greek words has its limitations. εὐσέβεια was regularly addressed to the emperor, and sometimes to the clergy,—bishops, priests, and monks. θεοσέβεια was regularly addressed to the bishop, and sometimes to other ranks of the clergy, and also to the emperor. εὐλάβεια was addressed to the bishops and other clergy, but rarely to lay persons.[4]

More than two hundred examples of the use of *pietas* were found in the correspondence of writers of the fourth, fifth, and sixth centuries; and about two-thirds of the whole number are taken from writers of the fifth century. It was not a favorite expression as a title of address with Ambrose, for although his many letters to the emperors abound in the title, *Clementia Tua,* there are comparatively few examples of *Pietas Tua.* The examples cited from Augustine are from letters addressed to Augustine by his correspondents, but he himself never used it. When he wrote to ecclesiastics of various ranks, he used the terms, *sanctitas, beatitudo,* and *dilectio* very frequently; but to civic officers he usually opened his communication with no formality whatever; as, *Legi litteras tuas.* (Ep. 137, 96, 14.)

Engelbrecht lists *pietas* as a title of courtesy, and cites Ambrose, Popes, Leo I, Avitus, Ennodius, and Ruricius. To these are added here examples from Paulinus, Lucifer, Hilary, Porphyrius, Marius Mercator, Faustus, Fulgentius, Popes Julius I, Innocent I, Boniface I, Celestine I, Sixtus III, Leo I, Simplicius, Felix III, Gelasius I, Hormisdas, Boniface II, John II, and the Avellana.

[4] Cf. Dinneen, pp. 6, 20, 29.

To the emperor:

Certe refer ad parentem pietatis tuae principem Theodosium, quem . . . consulere consuesti. Ambrose, Ep. 17, 12. Scit pietas vestra, et in ecclesia legi frequenter audivit. Avitus, Ep. 55, 84, 4. Petimus Pietatem vestram ut removeri priora constituta iubeatis, . . . Pope Boniface I, Ep. 1, 20, 751.

Similar: Hilary, Frag. 7, 10, 699; 700; 701; 703; 704; Lucifer, Ep. 7, 328, 1; Porphyrius, Ep. 1, 19, 392; Pope Innocent I, Ep. 8, 20, 507; Boniface I, Ep. 1, 20, 751; 10, 769; 770(2); Celestine I, Ep. 19, 50, 511; 512; 23, 545; 546; Leo I, Ep. 24, 54, 736; 26, 745; 29, 783; 787; 30, 787; 31, 793; 794; 795; 37, 811; 43, 825; 44, 829; 45, 833; 835; 46, 837; 839; 54, 856; 55, 859; 60, 873; 69, 890; 70, 894; 78, 907; 909; 79, 910; 912; 82, 917(2); 83, 919; 921; 84, 921; 922; 95, 942; 104, 995; 105, 998; 1001; 111, 1022; 112, 1023; 121, 1055; 123, 1060; 134, 1094; 1095; 136, 1098; 1100; 156, 1127; 1130; 1131; 164, 1148; 169, 1212; Simplicius, Ep. 4, 58, 38; 39; 40; 8, 45; 10, 48; 14, 51; 52; Felix III, Ep. 2, 58, 899(2); 901; 5, 917; 9, 934; 12, 969; 970; 971; Gelasius I, Ep. 8, 59, 41; 42(2); 43(3); 44; and Popes Innocent I, Simplicius, Hormisdas, Agapitus, Vigilius in the Avellana as follows: Ep. 14, 60, 10; 16, 61, 29; 17, 64, 27; 19, 66, 25; 28, 73, 25; 34, 80, 25; 56, 124, 14; 126, 11; 60, 136, 25; 66, 147, 3; 148, 1; 83, 234, 26; 84, 321, 4; 88, 335, 23; 92, 348, 23; 349, 28; 350, 8; 352, 27; 108, 500, 11; 501, 13; 110, 502, 24; 112, 505, 17; 115, 511, 7; 513, 4; 126, 541, 16; 127, 544, 25; 142, 586, 23; 144, 589, 5; 168, 624, 9; 201, 660, 14; 202, 661, 12; Fulgentius, Ep. 65, 225; Ambrose, Ep. 10, 10; 11; 11, 2; 12, 1; 5; 6(2); 13, 8; 21, 1; 7; 19; 40, 26; 51, 13; 61, 1; 5; Avitus, Ep. 23, 55, 35; 44, 74, 2; 56, 85, 11; 82, 94, 15; 91, 99, 3.

To popes and bishops:

Contra me ad pietatem tuam scribere non dubitaverint. Pope Julius I, Ep. 8, 916. Precor igitur pietatem tuam, ut. . . . Augustine, Ep. 221, 443, 12.

Similar: Augustine, Ep. 223, 451, 3; 225, 455, 8; 465, 19; 226, 447, 17; Paulinus, Ep. 20, 145, 24; Ruricius, Ep. 9, 273, 14; 11, 273, 35; 12, 274, 18; 9, 317, 26; 18, 328, 25; 28, 333, 31; 30, 334, 29; 43, 342, 18; 56, 347, 27; 58, 348, 30; 59, 348, 34; Avitus, Ep.

14, 47, 18; 26; 24, 56, 14; 87, 96, 26; 88, 97, 24; Marius Mercator, Ep. 1, 48, 804; Pope Celestine I, Ep. 8, 50, 447; 449; 451; 453; Leo I, Ep. 65, 54, 880; 883; 76, 903; Boniface II, Ep. 2, 65, 36; Avell. Ep. 37, 84, 4; 143, 587, 27; 181, 636, 22; 215, 674, 21.

To lower clergy:

Has litteras mittere visum est ad pietatem tuam. Pope Sixtus III, Ep. 1, 50, 583.

Similar: Pope Sixtus III, Ep. 1, 50, 587; Ruricius, Ep. 10, 319, 7; 31, 335, 7.

To a layman:

Quod ego pietati vestrae scribere pro mutua caritate praesumpsi, ut dolorem animorum vestrorum, quem litteris meis mitigare non poteram, vel divinis eloquiis utcumque moderarer. Ruricius, Ep. 39, 340, 27.

Similar: Ruricius, Ep. 23, 331, 4; 37, 339, 22; 45, 343, 3; 7; Ennodius, Ep. 14, 237, 20.

serenitas: Serenity—γαληνότης.

This word as a title is discussed in the dictionaries. Citing the Justinian Code, they list it as a title for the Roman emperors. It appears frequently in the letters of the fourth century, gaining steadily in the fifth and sixth. Both ecclesiastical and civic authorities use it in addressing their sovereign, and the emperors style themselves *nostra serenitas.* Pope Leo I writing to the empress refers to her husband as *eius serenitas.* This is the only example of its use in the third person, the Emperor being usually referred to by the expressions, *imperator serenissimus,* or *princeps gloriosissimus,* or some similar appellation.

Engelbrecht lists it as an official title for the emperor, and adds that it was rarely used for others of worldly rank. The writers from whose letters the illustrations below are taken are the following: Popes Boniface I, Leo I, Felix III, Gelasius I, Symmachus, Hormisdas, John II, Agapitus, and Vigilius; and the bishop Avitus.

Used by the emperors:

Moderatione praecipua egit nostra serenitas, ne locum possit invenire praesumptio. Avell. Ep. 33, 79, 27.

Similar: Avell. Ep. 3, 47, 2; 9, 51, 9; 13, 55, 3; 18, 66, 9; 22, 69, 19; 26, 72, 16; 37, 84, 17; 143, 587, 19; Pope Leo I, Ep. 110, 54, 1017; Boniface I, Ep. 8, 20, 769.

To the emperor:

In qua parte respicit Serenitas Tua. . . . Pope Boniface I, Ep. 10, 20, 770. Proinde serenitatis vestrae apices per Hypatium . . . suscepimus. Pope John II, Ep. 66, 18. Sed ubi serenitatis tuae benivolentiam comperi, . . . Pope Gelasius I, Ep. 8, 59, 51.

Similar: Pope Gelasius I, Ep. 8, 59, 41; Pope Leo I, Ep. 43, 54, 823; Pope Felix III, Ep. 2, 58, 889; 901; 902; 5, 917; 921; 12, 969; Pope Symmachus, Ep. 10, 62, 89; Avell. Ep. 26, 72, 16; 38, 85, 14; 39, 88, 17; 83, 243, 27; 88, 333, 25; 115, 510, 4; 149, 586, 8.

Used in the third person:

A tertio iduum Maiarum, quo serenitatis eius scripta suscepimus. Pope Leo I, Ep. 31, 54, 793.

subtilitas: Precision—*'ακρίβεια.*

Only two examples are found of the word *subtilitas* used as a title. In the letters of the bishops of the fifth century, Avitus and Ruricius, it is found addressed on one occasion to a king; and on the other, to parents grieving over the loss of a child. None of the dictionaries discuss this use of the word. Engelbrecht lists it as a doubtful title of rank for laymen, and he cites the example from Avitus.

To a layman:

Quam gravis mihi orbitatis vestrae sit luctus, testis est pectoris mei conscius Deus, quod verbis subtilitati vestrae indicare non possum. Ruricius, Ep. 39, 340, 9.

Similar: Avitus, Ep. 46, 75, 2.

tranquillitas: Tranquillity, Serene Highness—*γαληνότης.*

This title was reserved for the emperors only. The dictionaries list it as a title for the late empire; and Engelbrecht gives the same definition, citing references from Popes, Ambrose, and Symmachus. To these are added here one more example from Ambrose; also examples from the Avellana, Pope Leo I, and Lucifer. In one letter of Ambrose this title is addressed to his sister.

To the emperor:

Super omnibus ergo pietas vestra nobis consulere dignetur; ne nos obtemperantes vestrae tranquillitatis statutis, frustra convenisse videamur. Ambrose, Ep. 10, 11. Provisum est quidem, clementissimi Principes, vestrae tranquillitatis statutis, ne Arrianorum perfidia possit ulterius vel latere, vel serpere; . . . Ambrose, Ep. 11, 1.

Similar: Lucifer, Ep. 7, 330, 16; Pope Simplicius, Frag. 58, 58; Pope Leo I, Ep. 57, 54, 863; Felix III, Ep. 12, 58, 969; 971; Avell. Ep. 2, 30, 1; 41, 1; 56, 126, 20; 88, 334, 19.

To a woman:

Et mihi meas divitias, quas in vobis habeo, volebat auferre, et hoc tranquillitatis vestrae patrimonium dissipare cupiebat. Ambrose, Ep. 20, 15.

3. To Ecclesiastical Equals.

Among the officials of the Church who enjoyed the same ecclesiastical status, expressions of courtesy comprised a wide range. In the letters exchanged among bishops, twenty-four abstract nouns are found used as titles, all varying in the frequency of their usage. Ten of these—*affectio, anima, beatitas, beneficentia, humanitas, pectus, sanctimonium, sapientia,* and *voluntas*—are restricted to this class, although the majority of these are found only once. The others,—*benedictio, benignitas, bonitas, dignatio, dulcedo, germanitas, gratia, gravitas, paternitas, prudentia, religio, sanctitas, venerabilitas,* and *veneratio*—are used chiefly as an address among ecclesiastical equals, and are found less frequently in the other relations. The titles of both these classes are treated below.

affectio: Love—ἀγάπη.

This is very rare, being found only in the letters of Paulinus. In one case it is addressed to a bishop; in the other, to a layman. It is not discussed by Engelbrecht, nor do the dictionaries recognize this use of the word.

To a bishop:

Accepimus litteras sanctae affectionis tuae, quibus iubes nos in epistulis, quas ad te facimus, . . . Paulinus, Ep. 10, 57, 9.

To a layman:

. . . reditus ab officiis affectionis vestrae sumitur et in litterarum vestrarum humanitate numeratur. Ibid. Ep. 39, 334, 18.

anima: Soul.

This is a very rare title, being found only once in a letter addressed to the bishop Lucifer. This use of the word is not recognized by any of the dictionaries, nor is it listed by Engelbrecht in his study of titles.

To a bishop:

Accepimus itaque epistulas et libros religiosissimae ac sapientissimae animae tuae, in quibus perspeximus imaginem apostolicam, fiduciam propheticam. . . . Lucifer, Ep. 6, 325, 10.

beatitas: Holiness—μακαριότης.

This is a very rare form of address, being found only once in a letter from Augustine to a fellow bishop. The dictionaries do not recognize this use of the word, nor is it listed in the titles discussed by Engelbrecht.

To a bishop:

Fratres non solum qui nobiscum et qui habitantes ubi libet Deo pariter serviunt, sed prope omnes, qui nos Christo libenter noverunt, salutant, venerantur, desiderant germanitatem, beatitatem, humanitatem tuam. Augustine, Ep. 27, 102, 16.

benedictio: Blessedness.

This is a very rare title. The T. L. L. is the only dictionary that recognizes this use of *benedictio,* defining it as a title for bishops, and citing the Avellana and Avitus. Engelbrecht gives the same definition, but cites only Avitus. Goelzer also cites Avitus. No additional illustrations of its use were found, except one in the Avellana addressed to the pope.

To the pope:

Unde simili prece deposco, ut praerogativam benedictionis vestrae competenti responsione merear adipisci. Pope Hormisdas, Ep. 230, 696, 12.

To a bishop:

Nam curabo ego quoque, quod eum velle cognosco, quo, cum simile aliquid de vestra benedictione eruero, ad multiplicandas recentes gulae calenti si non excogitatur modus in calicibus, ponatur in piscibus. Avitus, Ep. 74, 91, 16.

Similar: Avell. Ep. 27, 73, 15; 18; 28, 74, 13.

beneficentia: Kindness.

This title addressed to a bishop is found once in a letter of Augustine. It is not listed by Engelbrecht, and is perhaps doubtful.

To a bishop:

Difficultatem operis, quod instruendis impertissimis nobis praestari per tuam beneficentiam suppliciter exoravi, . . . Augustine, Ep. 223, 450, 3.

benignitas: Benignity, Kindness—χρηστότης.

This title seems to be applied in about the same number of times to bishops and to laymen of rank and official position. It is also addressed once to each of the following: a pope, a king, a priest, a deacon, and a woman. Of the examples given here, all but three are found in the letters of Augustine; the others being taken from Ennodius, Avitus, and Pope Liberius.

The dictionaries do not discuss this use of the word, but it is listed by Engelbrecht. He cites Augustine and Avitus.

To a bishop:

Ait dixisse benignitatem tuam velle te bonis viris sedentibus conferre nobiscum. Augustine, Ep. 33, 19, 10. . . . legi epistulam benignitatis tuae. . . . Ibid. Ep. 60, 221, 7.

Similar: Augustine, Ep. 31, 6, 23; 8, 12; 40, 81, 3; 45, 123, 2; 149, 380, 5; 178, 689, 7; 179, 691, 20; 180, 698, 1; 253, 600, 23.

To a priest:

Ex quo Hipponem litterae benignitatis tuae per sanctum fratrem . . . venerunt. Augustine, Ep. 191, 162, 14.

To the pope:

. . . tum ad tuam benignitatem, tum ad universos Italiae et Occidentis episcopos litteras offerimus, . . . Pope Liberius, Ep. 1, 8, 1377.

To a deacon:

Quas litteras cum legerit Christiana benignitas tua, peto ut. . . Augustine, Ep. 222, 448, 13.

To the king:

. . . ut abunde sufficit benignitas vestra praecipere: . . . Avitus, Ep. 2, 15, 17.

To a woman:

. . . tres epistulas tuae benignitatis acceperam. Augustine, Ep. 99, 533, 7.

To a layman of rank:

Legi litteras benignitatis tuae. Augustine, Ep. 104, 582, 4.

Similar: Augustine, Ep. 35, 27, 22; 89, 424, 26; 113, 660, 2; 116, 663, 13; 146, 274, 4; 151, 383, 26; 200, 293, 7; 206, 340, 5; 239, 559, 2; 236, 603, 14; Ennodius, Ep. 24, 284, 6.

bonitas: Goodness—ἀγαθότης.

This title for bishops is used once by Pope Innocent I and once by Faustus. The dictionaries have no discussion of this use of the word, but it is listed by Engelbrecht as a title of courtesy. He cites one reference from Ruricius, which is the one given here in the letter of Faustus to Ruricius.

To a bishop:

Quia nefas est, si quod alter semper possiderit, alter invadat, quod tuam bonitatem frater et coepiscopus noster Ursus asserit perpetrasse. Pope Innocent I, Ep. 40, 20, 606. Dominus Deus noster magnificandam mihi bonitatem vestram et praesentibus repleat bonis et dignam reddat aeternis, domine devinctissime et honore praecipuo specialiter excolende fili. Ruricius, Ep. 3, 269, 33.

dignatio: Dignity.

This title is applied to laymen of high official standing, and also to bishops. One letter of Jerome shows it addressed to priests. It is defined as a title in none of the dictionaries except the Benoist-Goelzer, where one example is cited from Jerome. In Goelzer's study of Jerome three other references are given. Engelbrecht lists references from Symmachus, Popes, Augustine, Jerome, Ennodius, Avitus, and to these are added here Ambrose and Ruricius.

To a bishop:

Anno praeterito per fratrem nostrum Asterium hypodiaconum dignationi tuae epistulam miseram. . . . Augustine, Ep. 39, 67, 5; . . . dignationi tuae . . . respondere nolui. Ibid. Ep. 72, 257, 1.

Similar: Augustine, Ep. 37, 63, 15; 65, 232, 13; 68, 240, 13; 75, 280, 5; 172, 636, 6; 202, 299, 9; 240, 559, 13; 241, 562, 9; Jerome, Ep. 63, 585, 7; Ennodius, Ep. 17, 223, 23; Avitus, Ep. 25, 56, 27; 62, 88, 5; 66, 88, 25.

To a priest:

Lecto sermone dignationis tuae, quem. . . . Jerome, Ep. 47, 345, 3.

To the emperor:

Nec interest incipiat nos sermo augustus, an exspectet; a celsissima dignatione tantum est nostra non despici, quantam vestra concedi. Avitus, Ep. 94, 101, 16.

Similar: Ambrose, Ep. 10, 1.

To the empress:

Circa fratrem meum, veneratorem vestrum Iulianum episcopum, quantum debeat crescere vestra dignatio, apostolicae sedis aestimate iudicio. Pope Leo I, Ep. 112, 54, 1024.

To a consul:

Voluissem tamen talem circa parvitatem meam dignatio vestra tenuisset affectum, . . . Ennodius, Ep. 3, 10, 17.

Similar: Ennodius, Ep. 13, 140, 28; 24, 74, 11; 26, 75, 5; 7, 133, 25; 22, 196, 29; 12, 222, 3; 25, 226, 23; 19, 306, 5; Avitus, Ep. 76, 92, 12; Ruricius, Ep. 11, 306, 29.

Unclassified: Ruricius, Ep. 60, 349, 7.

dulcedo: Sweetness—γλυκύτης.

This title of affection was rarely used. Only four examples were found; one from the letters of Pope Leo I, one from Avitus, and two from Ruricius. The latter applies it to a bishop on one occasion; and on the other occasion, to his nephews. Avitus applies it to a man of rank. Among the letters of Pope Leo I is a letter from the Emperor Theodosius to Eudoxia, and he addresses her as *Dulcedo Tua.*

The dictionaries do not discuss this use of the word *dulcedo;* but Engelbrecht recognizes it, citing the references from Ruricius and Avitus.

To the empress:

Tuae vero dulcedini hoc solum approbavimus intimandum, quia. . . . Pope Leo I, Ep. 64, 54, 879.

To a bishop:

Ut per Venerium dulcedini tuae non scriberem, . . . Ruricius, Ep. 18, 309, 37.

To a man of rank:

. . . si me rescribere hactenus vestra dulcedo sic ignoscens, . . . Avitus, Ep. 36, 66, 20.

To a layman:

Saluto itaque dulcedinem vestram. . . . Ruricius, Ep. 37, 339, 25.

germanitas: Brotherhood—ἀδελφότης.

This is a title for bishops. It is found in the letters from popes to bishops, and the bishops also address one another as *Tua Germanitas.* In a few instances it is found addressed to a priest, and to the laity, both men and women.

None of the dictionaries discusses this use of the word. Engelbrecht lists it as a title of friendship, and cites Popes, Augustine, Ruricius, and Ennodius.

To a bishop:

Gaudere igitur in Domino vestram germanitatem, amantissimi, cupimus, . . . Pope Innocent I, Ep. 10, 20, 512. Commendo germanitati tuae fratrem Profuturum. Augustine, Ep. 28, 104, 12.

Similar: Augustine, Ep. 63, 228, 14; 82, 352, 5; 173A, 648, 20; Ruricius, Ep. 7, 316, 28; 22, 330, 24; 29, 334, 14; 57, 348, 4; Pope Innocent I, Ep. 20, 20, 543; Avell. Ep. 43, 98, 1; 44, 98, 23.

To a priest:

. . . quod tamen miratus sum, quod non hoc prius ex germanitatis vestrae relatione cognovi, . . . Ruricius, Ep. 46, 343, 14.

To a layman:

Nam postquam a vestra germanitate discessi, . . . Ruricius, Ep. 1, 311, 8.

Similar: Ruricius, Ep. 13, 307, 21.

To a woman:

Germanitatem tuam respicit praefata concinnatio. Ennodius, Ep. 15, 112, 8. . . . et honorifica ab eo verba non audis, quae tuae germanitatis sanctitati morigero, pio et officioso impendebat affectu. Augustine, Ep. 263, 632, 17.

gratia: Grace—ἐμμέλεια—σεμνοπρέπεια.

This title is used very rarely. The illustrations given below show that it was applied to the pope, to bishops, and to a consul. Augustine, Ennodius, and Ruricius are the only writers in whose letters it is found.

None of the dictionaries mentions this use of the word *gratia,* nor is it listed in the study made by Engelbrecht.

To the pope:

. . . est enim qui gratiam vestram et natalibus mereatur et moribus. Ennodius, Ep. 38, 290, 16.

To a bishop:

Plenius autem dignare nos verbo gratiae tuae rescribendo instruere et laetificare. Augustine, Ep. 198, 242, 19. . . . etsi causas . . . non accipiam, intra me eas tamen, dum gratiae vestrae reminiscor, inveniam. Ruricius, Ep. 7, 271, 27.

To a consul:

Haec, mi domine, ad ea, quae es dignatus scribere, gratia vestra duce respondeo. Ennodius, Ep. 17, 193, 2.

gravitas: Dignity.

Gravitas is a title usually addressed to bishops, although it is found addressed to laymen on two occasions. In two other uses of the title, the rank of the person addressed cannot be learned.

Harpers' dictionary does not mention this use of the word, but calls it a synonym for *dignitas* and *magnitudo,* both of which are used as titles of address. Engelbrecht defines it as a title of cour-

tesy, and lists references from Popes, and from Augustine. In addition to these are added here some other examples from Augustine, and also some from Paulinus and Optatus.

To the pope:

. . . ut sciret eximia Gravitas Tua, qui essent communione privati. Pope Julius, Ep. 10, 642.

To a bishop:

Quod tua gravitas nollet audire. Augustine, Ep. 33, 19, 25.

Similar: Augustine, Ep. 88, 407, 16; 414, 22; 416, 11; Optatus, Ep. 10, 214, 25; 215, 11; Pope Innocent I, Ep. 24, 20, 551.

To a layman:

. . . mandandum gravitati tuae duxi, ut. . . . Optatus, Ep. 7, 211, 17.

Similar: Augustine, Ep. 35, 28, 12.

Doubtful: Paulinus, Ep. 15, 114, 4.

Humanitas: Humanity.

The examples given below are the only instances in which this word is used as a title of address. Augustine is addressing the bishop Paulinus, and inasmuch as the other titles appear in the same context, no doubt remains as to the connotation of *humanitas.*

The dictionaries have no discussion of this word as a title, nor has Engelbrecht included it in his study.

To a bishop:

Fratres non solum qui nobiscum habitant et qui habitantes ubi libet Deo pariter serviunt, sed prope omnes, qui nos Christo libenter noverunt, salutant, venerantur, desiderant germanitatem, beatitatem, humanitatem tuam. Augustine, Ep. 27, 102, 16. Unde humanitati et caritati tuae tam ipsum quam filium eius legisti, ut spero, qua sollicitudine commendaverim et quanta mihi necessitudine copulati sint, aedificet eos per te Dominus. Augustine, Ep. 31, 7, 14.

paternitas: Paternity, Fatherhood.

The dictionaries do not list this word as a title of address. In the Georges and Forcellini there are reference to two of Augus-

tine's letters (232 and 253), but in both these cases the word is used in its literal meaning. Engelbrecht has not discussed it in his study of titles.

Paternitas, a title addressed chiefly to bishops, and once to an abbot, is found in the letters of the following: Augustine, Castor, Fulgentius, Popes Liberius, Felix II, and Symmachus. In three cases it is applied to the pope.

To the pope:

Vestrae beatissimae paternitatis jura penes Deum sunt manifesta, . . . Pope Liberius, Ep. 1, 8, 1403. Ad salutationem ergo vestrae Sanctae et honorandae paternitatis vice nostra, Benedictum humilem vestrum fratrem . . . destinavimus. Pope Felix II, Ep. 1, 13, 16.

Similar: Pope Symmachus, Ep. 62, 58.

To a bishop:

Memorem mei paternitatem tuam Dominus Christus ecclesiae suae annis pluribus donare dignetur, domine pater. Augustine, Ep. 226, 481, 1. Deus noster paternitatem tuam ad aedificationem nostram conservare dignetur incolumem, domine pater. Fulgentius, Ep. 13, 65, 394.

Similar: Fulgentius, Ep. 10, 65, 377; 11, 380.

To an abbot:

Poscimus namque tuam paternitatem, ut instituta monasteriorum, quae per Aegyptum et Palestinam florere, . . . Castor, Ep. 49, 53.

pectus: Heart.

This title, addressed to bishops, is peculiar to Augustine and Ruricius. It is not recognized as a form of address in any of the dictionaries, nor is it included in the study of Engelbrecht.

To a bishop:

Domino pectori suo Lupo Ruricius. Ruricius, Ep. 10, 305, 30. Domino pectori sui Celso Ruricius. Ibid. Ep. 12, 306, 35. Si quid de tuo pectore meremur, . . . Augustine, Ep. 31, 7, 20.

Similar: Augustine, Ep. 31, 7, 21; 223, 451, 5; Ruricius, Ep. 13, 307, 20; 14, 307, 38; 3, 313, 4; 27, 333, 20; 34, 337, 5.

prudentia: Prudence—φρόνησις.

Prudentia is a title wide in its range of application, since it is found in letters addressed to all ranks of both laymen and ecclesiastics. All degrees of the clergy receive it,—popes, bishops, priests, and monks. Among laymen it is applied to emperors, proconsuls, municipal officers, and men of ordinary rank.

None of the dictionaries discusses this use of *prudentia.* It is listed by Engelbrecht as a title of courtesy, and examples are cited from Augustine, Jerome, and the Popes. To these are added here several more examples from Augustine, also examples from Lucifer, Marius Mercator, Sulpitius Severus, Popes Lucius, Felix I, Mark, Julius I, Liberius, Innocent I, Zosimus, Hormisdas.

That *prudentia tua* was an accepted form of address is apparent from the fact that it is found in the letters of three popes, Pope Lucius and Felix I in the third century, and Pope Mark, a century later. The sentence used seems to be a stereotyped form.

In a study of Jerome made by Goelzer, this use of the word *prudentia* is accepted.

To the pope:

Tua excellens prudentia disponere debet ut per tua scripta qui in Sicilia, qui in Sardinia, . . . quae acta sunt cognoscant. Pope Julius I, Ep. 8, 922.

To a bishop:

Haec autem me praecipue prudentiae tuae intimare oportebat. Augustine, Ep. 65, 233, 19. . . . insinuo prudentiae tuae Abundantium quendam . . . ordinatum fuisse presbyterum. Ibid. Ep. 65, 232, 14. Consideret itaque vestra excellens prudentia quam bonum sit persistere in dispensatione vobis credita, et in fide recta, atque haeretics et aemulis Christi repugnare, et numquam a veritatis tramite declinare.

Note: This is the stereotyped expression found in the following: Pope Felix I, Ep. 3, 5, 154; Pope Lucius, Ep. 1, 3, 982; Pope Mark, Ep. 8, 856.

Similar: Pope Liberius, Ep. 6, 8, 1350; Innocent I, Ep. 22, 20, 544; 38, 605; Zosimus, Ep. 3, 20, 657; Hormisdas, Ep. 123, 535, 3; Marius Mercator, Ep. 2, 48, 820; Augustine, Ep. 21, 49, 10;

27, 102, 6; 60, 222, 10; 13; 62, 226, 2; 68, 241, 15; 75, 284, 13; 285, 15; 318, 15; 83, 390, 21; 152, 395, 1; 179, 697, 15; 195, 215, 6.

To a priest:

. . . sed tacitum vestrae prudentiae iudicium pertimesco, . . . Jerome, Ep. 74, 23, 12.

Similar: Jerome, Ep. 74, 28, 19; Augustine, Ep. 92, 444, 24.

To an official:

Unde exhortor prudentiam vestram, . . . Augustine, Ep. 329, 18.

Similar: Augustine, Ep. 57, 215, 10; 16; 216, 16; 91, 428, 7; 431, 25; 100, 537, 11; 104, 582, 11; 257, 604, 17; Jerome, Ep. 145, 306, 10; Lucifer, Ep. 4, 322, 8; 7, 329, 9.

To other laymen:

Proinde hoc primo agat prudentia tua, ut haeretici non sint, ubi ante adventum tuum non fuerunt, . . . Augustine, Ep. 52, 149, 20.

Similar: Augustine, Ep. 52, 151, 17; 251, 599, 14.

Rank undetermined: Augustine, Ep. 20, 48, 26; Sulpitius Severus, Ep. 5, 20, 243; 244.

religio: Holiness—*θεοσέβεια.*

Religio is a title for bishops, and in a few cases was addressed to laymen of high official standing. None of the dictionaries recognizes this use of the word. Krebs-Schmalz list it as a synonym for *pietas* and *sanctitas,* but do not assign it the same function, for both these words are accepted as conventional titles. Engelbrecht calls it a title of courtesy for laymen, and cites Symmachus, Popes, and Augustine. This study offers also some examples from Lucifer and Marius Mercator, and some additional illustrations from Augustine.

To a bishop:

Religio itaque tua competentibus scriptis universos faciet admoneri scituros definitione sanctimonii tui haec sibi definitionem esse praescriptam, ut. . . . Augustine, Ep. 201, 297, 11. Nos, domine sanctissime, a prima die qua Vercellas venimus religionem tuam usque in hodiernum cupimus et Dominum rogamus, ut. . . . Lucifer, Ep. 1, 319, 16.

Similar: Lucifer, Ep. 6, 324, 8; Marius Mercator, Ep. 1, 48, 801; 802; 803; 2, 805; 818; 3, 831.

To a layman:

Novit optime religio tua, quem cura tuendis cum omnibus hominibus tum maxime pupillis ecclesia vel episcopi debeant. Augustine, Ep. 252, 600, 18.

Similar: Augustine, Ep. 113, 569, 14; 114, 660, 28.

Unclassified:

Cum, antequam veniret religio tua, presbyter Secundinus Germanicianensibus displiceret, . . . Augustine, Ep. 251, 599, 6.

sanctimonium: Sanctity—ὁσιότης.

This is found twice in the letters of Augustine, used in the same manner as the word *sanctimonia,* except that the latter is addressed to higher ecclesiastical authority, while this word is used as a title exchanged between bishops.

To a bishop:

Rogat per nos sanctimonium vestrum, ut eum commendare dignemini. . . . Augustine, Ep. 45, 122, 24; . . . scituros definitione sanctimonii tui hanc sibi definitionem esse praescriptam. . . . Ibid. Ep. 201, 298, 1.

sanctitas: Holiness, Sanctity—ὁσιότης—ἁγιωσύνη—εὐλάβεια.

All the dictionaries recognize *sanctitas* as a title for bishops. Engelbrecht lists it as a title of ecclesiastical rank, and cites Ambrose, Augustine, Jerome, Popes, Leo I, Avitus, Sidonius, and Ennodius. Goelzer also cites Jerome, giving one reference. To these are added in this study more citations from the writers named, and from several additional authors.

The quotations listed below show that although *sanctitas* was the regular title for bishops, it was sometimes found in letters addressed to the lower clergy, and even to the laity. It was often applied to the popes, although the regular title for the popes was *beatitudo.* In two or three cases *sanctitas* occurs in letters where the rank of the addressee cannot be learned.

The writers in whose letters this title is found are the following: Jerome, Eusebius, Paulinus, Lucifer, Hilary, Ambrose, Vigilius,

Leporius, Capreolus, Turribius, Faustus, Prosper, Lupus, Eugenius, Sidonius, Augustine, Ruricius, Ennodius, Avitus, Remigius, Fulgentius, and the following popes: Cornelius, Eusebius, Julius I, Liberius, Felix II, Damasus I, Siricius, Anastasius I, Innocent I, Zosimus, Boniface I, Celestine I, Sixtus III, Leo I, Hilary, Symmachus, Hormisdas, John II, and Agapitus.

From bishop to bishop:

Sed fortasse dicit sanctitas tua: vellem scire quid desit instructioni tuae. Augustine, Ep. 21, 52, 1. Ante diem, quam litteras sanctitatis vestrae accepimus, . . . Ruricius, Ep. 57, 348, 3.

Similar: Augustine, Ep. 22, 54, 9; 61, 13; 24, 73, 11; 76, 3; 77, 17; 25, 82, 14; 83, 3; 32, 2, 1; 7, 5; 12; 8, 1; 8; 37, 63, 8; 38, 66, 17; 59, 219, 9; 62, 225, 3; 30; 226, 7; 63, 227, 8; 73, 268, 11; 83, 388, 18; 84, 392, 10; 94, 499, 20; 500, 18; 107, 611, 17; 612, 13; 115, 661, 12; 662, 14; 119, 700, 1; 125, 3, 7; 136, 96, 3; 149, 348, 7; 152, 393, 4; 395, 8; 11; 154, 430, 6; 156, 448, 4; 449, 2; 159, 498, 1; 3; 161, 507, 9; 511, 6; 163, 520, 12; 168, 610, 7; 611, 3; 169, 611, 8; 178, 689, 9; 12; 179, 691, 15; 692, 1; 693, 28; 696, 18; 186, 80, 13; 190, 137, 8; 158, 1; 161, 20; 196, 216, 6; 197, 231, 2; 199, 247, 14; 256, 9; 202, 301, 6; 303, 4; 305, 22; 314, 21; 207, 342, 8; 212, 371, 15; 372, 1; 216, 396, 12; 397, 7; 12; 19; 399, 9; 402, 3; 219, 428, 10; 430, 2; 225, 455, 13; 456, 3; 458, 15; 467, 16; 226, 469, 2; 471, 7; 473, 3; 475, 8; 477, 10; 15; 479, 7; 480, 19; 236, 523, 22; 525, 20; 237, 526, 4; 240, 560, 2; 245, 582, 1; 250, 593, 18; 253, 600, 21; 254, 601, 12; Jerome, Ep. 89, 142, 16; 93, 155, 19; Ambrose, Ep. 9, 1; 15, 2; 56, 2; 3; Ruricius, Ep. 8, 272, 9; 1, 300, 8; 7, 304, 4; 15, 308, 20; 6, 216, 9; 16, 326, 13; 29, 334, 10; 49, 345, 3; 51, 345, 20; 54, 346, 32; 56, 347, 25; Eusebius, Ep. 2, 12, 948; 949; Paulinus, Ep. 3, 13, 13; 18, 5, 12; 10, 58, 16; 18, 128, 10; 16; 131, 11; 136, 3; 20, 145, 8; 37, 317, 1; 318, 3; 6; 319, 20; 323, 1; 42, 359, 5; 10; 43, 363, 24; 51, 424, 21; 425, 23; Lucifer, Ep. 3, 321, 19; 5, 322, 19; 323, 16; 23; 6, 324, 5; 325, 8; 327, 8; Leporius, Ep. 31, 1231; 1232; Turribius, Ep. 54, 694; Prosper, Ep. 1, 51, 68(2); 69; 77; 88; Lupus, Ep. 2, 58, 66; Sidonius, Ep. 10, 100, 16; 6, 153, 24; Capreolus, Ep. 53, 845; 847(3); Fulgentius, Ep. 5, 65, 348; 10, 377; 16, 443(2); Vigilius, Ep. 1, 13, 552; Avitus, Ep. 28, 58, 15; 70, 89, 21; 90, 98, 28; Remigius, Ep. 4, 65, 969.

From pope to bishop:

. . . ita sanctitatem tuam velut praesentem . . . complexi. Pope Celestine I, Ep. 11, 50, 461. Scripta sanctitatis vestrae . . . suscepimus. Pope Eusebius, Ep. 1, 7, 1101.

Similar: Pope Cornelius, Ep. 2, 3, 845; 848; Julius I, Ep. 8, 913(2); Liberius, Ep. 1, 8, 1349(2); 1355(3); 7, 1358; 2, 1367; 1371; Felix II, Ep. 1, 13, 18; Damasus I, Ep. 1, 13, 347; 349; 5, 367; 6, 370; Siricius, Ep. 7, 13, 1171; 9, 1177; Anastasius I, Ep. 1, 20, 77; 2, 74(2); 76; Innocent I, Ep. 1, 20, 465; 20, 453; 28, 572; 579; 582; 30, 591; Zosimus, Ep. 2, 20, 653; 4, 664; 12, 678; Boniface I, Ep. 4, 20, 760; 5, 761; 13, 776; Celestine I, Ep. 4, 50, 435; 11, 459; 463; 12, 467; 18, 509; 511; 24, 547; 583; 585; 587; Sixtus III, Ep. 1, 50, 583; 2, 587; 589; 5, 602; 605; 6, 609; 10, 617; Leo I, Ep. 2, 54, 598; 9, 624; 10, 629; 636(2); 19, 712; 26, 745(2); 747; 52, 847(3); 849(2); 851(2); 853(2); 68, 889; 73, 899(2); 77, 905; 907; 98, 955; 957; 959; 968-970(6); 100, 971; 972; 101, 975(3); 985; Hilary, Ep. 5, 58, 22(2); 23(5); 7, 24.

From lower clergy and laity to bishops:

. . . secuta est clementia nostra iudicium sanctitatis tuae. . . . Augustine, Ep. 201, 296, 8.

Similar: Augustine, Ep. 201, 297, 9; 221, 443, 8; Fulgentius, Ep. 10, 65, 377; 378; Avell. Ep. 26, 72, 21; 27, 73, 10; 15; 36, 82, 21; 102, 470, 25; Avitus, Ep. 21, 54, 4.

To the pope:

Et nunc de tua sanctitate poscimus, ut. . . Pope Boniface I, Ep. 2, 20, 754.

Similar: Augustine, Ep. 175, 654, 8; 658, 10; 176, 667, 8; 668, 1; 177, 669, 6; 684, 5; 688, 8; 209, 347, 18; Pope Innocent I, Ep. 26, 20, 564; 565; 567; 27, 571(3); Boniface I, Ep. 2, 20, 755; 756; Celestine I, Ep. 2, 50, 423(2); 424; 425; 426; 427(2); 8, 447; 453; 459; 20, 511; 513; 515; 521; 22, 541; Sixtus III, Ep. 3, 50, 593; 4, 601; 602; Leo I, Ep. 21, 54, 715; 76, 903(5); 97, 945; 946; Symmachus, Ep. 62, 53; 60; 65; Avell. Ep. 40, 23, 25; 84, 322, 9; 89, 340, 14; 105, 496, 13; 497, 25; 109, 502, 8; 111, 504, 6; 125, 537, 16; 141, 586, 4; 143, 587, 21; 146, 591, 7; 592, 5; 12; 147, 593, 9; 159, 607, 14; 18; 161, 613, 15; 25; 162, 614, 4;

164, 615, 2; 182, 638, 9; 183, 639, 1; 7; 12; 14; 19; 22; 184, 640, 6; 10; 15; 21; 641, 5; 191, 648, 19; 22; 196, 655, 8; 656, 6; 199, 659, 3; 200, 659, 14; 660, 2; 208, 667, 25; 668, 12; 232, 703, 6; 233, 710, 6; 235, 715, 17; 716, 15; 242, 742, 7; Boniface II, Ep. 3, 65, 39; John II, Ep. 1, 66, 11; 14; 15(2); 17(4); Agapitus, Ep. 1, 66, 36(2).

To lower clergy:

. . . meum Alypium, qui tuae sanctitati aliam rescriberet, . . . Augustine, Ep. 191, 163, 8.

Similar: Augustine, Ep. 92A, 444, 18; 94, 497, 7; 192, 165, 17; 166, 3; 224, 453, 14; 248, 591, 5; Jerome, Ep. 72, 8, 3; 74, 23, 10; Ruricius, Ep. 6, 303, 21; 52, 346, 6; Ennodius, Ep. 34, 152, 30; 13, 183, 11; 14, 300, 13; Paulinus, Ep. 15, 111, 16; 113, 8; 21, 153, 3; 36, 313, 14.

To laity:

Sollicitatam sanctitatem tuam esse adhuc scribere dignata es mihi, . . . Ambrose, Ep. 41, 1.

Similar: Augustine, Ep. 124, 1, 10; 126, 11, 26; 16, 14; 188, 130, 19; 208, 343, 5; 267, 651, 5; 268, 652, 5; 654, 4; Ambrose, Ep. 22, 1; Jerome, Ep. 62, 583, 5; Fulgentius, Ep. 4, 65, 339; 5, 348; Eugenius, Ep. 1, 58, 769.

Unclassified: Augustine, Ep. 20, 47, 14; Ennodius, Ep. 14, 183, 21; 184, 2.

sapientia: Wisdom.

This is a very rare title and is addressed to bishops only. The dictionaries do not recognize this use of the word, nor is it listed in the study made by Engelbrecht. Optatus is the only writer who has used it.

To a bishop:

Accepta igitur epistula sapientiae et gravitatis vestrae comperi haereticos sive schismaticos. . . . Optatus, Ep. 10, 215, 11.

venerabilitas: Venerability, Reverence—σεμνότης.

This is a title for bishops, although in a few cases it is also addressed to the pope. It is defined as a title of honor by Forcellini, who cites two references from Augustine. To these are added here

nine more examples from Augustine, and one from each of the following: Capreolus, Popes, Innocent I, Celestine I, and Felix III. Engelbrecht calls it a title for popes and bishops, and cites the Popes and Augustine.

To a bishop:

Non debuit tamen in tractoria quam misit venerabilitas tua nomen eius praetermiti. Augustine, Ep. 59, 220, 2. Hoc . . . insinuare curavi venerabilitati tuae, . . . Ibid. Ep. 65, 233, 23.

Similar: Augustine, Ep. 60, 221, 5; 110, 642, 8; 136, 93, 14; 95, 16; 156, 448, 6; 178, 690, 9; 179, 694, 6; 199, 254, 11; 284, 13; 260, 617, 2.

To the pope:

Quia hoc etiam Nicaeno concilio definitum facile advertat venerabilitas tua. Pope Celestine I, Ep. 2, 50, 424.

Similar: Pope Innocent I, Ep. 27, 20, 571.

Used in the first person:

O a Christo amate imperator, meae venerabilitatis vinculum, in quo multitudines fidelium circumstringuntur, dissolvi non permittas; . . . Pope Felix III, Ep. 5, 58, 919.

veneratio: Veneration, Reverence—σεμνότης.

Veneratio is a title for bishops, though it sometimes is addressed to the pope. In a few cases it is found applied to the lower clergy, and also to lay men and lay women. In one instance the identity of the person addressed cannot be learned. Augustine used it only in addressing the pope and bishops.

The dictionaries have nothing to offer on this use of the word. Engelbrecht lists it as a title of rank for ecclesiastics, citing Popes, Augustine, and Ruricius. To these are added here Marius Mercator, Uranius, Faustus, and Paulinus.

To the pope:

At huc usque scripta de his (Iulianum, Orontium et ceteros) a tua veneratione non suscepimus. Marius Mercator, Ep. 2, 48, 179.

Similar: Marius Mercator, Ep. 3, 48, 842; Pope Innocent I, Ep. 26, 20, 567; 27, 569; 28, 572; 573; Boniface I, Ep. 2, 20, 752; 755; Augustine, Ep. 175, 658, 7; 176, 664, 11; 209, 349, 9.

To a bishop:

Ex pluribus enim Orientalibus provinciis litteras suscepimus, significantes nobis quomodo veneratio tua dudum sopitum Valentiniani dogma resumpsit, . . . Pope Felix III, Ep. 3, 58, 905. Haec ad venerationem tuam fraternitas mecum scribit, probans. . . . Pope Sixtus III, Ep. 5, 50, 606.

Similar: Augustine, Ep. 135, 92, 12; 149, 349, 3; 7; 179, 691, 17; 190, 138, 10; 158, 2; 199, 243, 5; 248, 13; 259, 13; 202A, 302, 5; 212, 371, 11(2); 221, 442, 11; 444, 13; 223, 450, 15; 237, 526, 15; 532, 26; 250, 594, 6; Marius Mercator, Ep. 1, 48, 802; 803; Avell. Ep. 25, 72, 5; 27, 73, 4; 28, 73, 25; Paulinus, Ep. 20, 144, 20.

To a priest:

Illud autem venerationem tuam dixisse miratus sum, . . . Faustus, Ep. 18, 288, 29.

To a layman:

Et ideo venerationem tuam plurimum quaeso. . . . Uranius, Ep. 1, 53, 859.

Similar: Ruricius, Ep. 48, 344, 14.

To a woman:

. . . caritate confidens securus has ad venerationem tuam direxi, . . . Ruricius, Ep. 50, 345, 12.

Similar: Ruricius, Ep. 15, 323, 34.

Unclassified: Ruricius, Ep. 11, 319, 12; Paulinus, Ep. 1, 429, 2.

voluntas: Good Will.

This is found three times in the letters of Augustine, where it is addressed to bishops. It is not discussed by Engelbrecht, nor do the dictionaries recognize this use of the word.

To a bishop:

Unde agnosco a me Dominum potius deprecandum, ut tuae voluntati det facultatem mittendi, quod rescripseris, nam. . . . Augustine, Ep. 67, 237, 8. Nam ego recusanti voluntati tuae iudicium, sicut dicis, inter episcopos subeundum molestus exhortator aut deprecator imposui. Ibid. Ep. 35, 27, 14. . . . inter meas artissi-

mas occupationes tuam sanctam mihi carissimam voluntatem offendere timui, . . . Ibid. Ep. 102, 545, 3.

4. To Lay Equals.

The following titles are found in letters addressed to consuls, proconsuls, tribunes, and other laymen in high official positions. These letters are written in most cases by bishops, and for purposes of presentation are classified as from *equals to equals.* Five of these titles,—*claritas, eminentia, eruditio, generositas,* and *spectabilitas,*—are restricted to this use. The others,—*amplitudo, benivolentia, culmen, dignitas, excellentia, eximietas, magnificentia, magnitudo, nobilitas, praestantia,* and *sublimitas*—are found most frequently in letters addressed to laymen of rank, but are also found in other relations. They occur as follows:

amplitudo: Grandeur, Majesty—μεγαλειότης—μέγεθος—μεγαλοπρέπεια.

This is a representative sixth-century title, addressed to laymen of rank in civic offices. A few letters show that it was also applied to the emperor, a bishop, a deacon, and a woman. The T. L. L. is the only dictionary that discusses this word, and although it cites references for its use *de magistris, de principe, de propinquis feminis domus imperitoriae,* and *de episcopis,* it does not consider *amplitudo* specifically as a title of address. Engelbrecht lists it as a title applied to men of high civic standing, and cites references from Symmachus, Popes, Avitus, and Ennodius.

To a man of rank:

Et ideo salutantes amplitudinem vestram cultu et honore, . . . poscimus. . . . Pope Hormisdas, Ep. 153, 601, 10. Non credidi tanto tempore amplitudinem tuam mei immemorem sic futuram, . . . Ennodius, Ep. 34, 128, 25.

Similar: Ennodius, Ep. 21, 32, 2; 16, 115, 9; 16, 223, 11; 27, 258, 26; 23, 283, 31; Avitus, Ep. 34, 64, 5; Avell. Ep. 23, 70, 13; 177, 634, 8.

To the emperor.

Amplitudinem tamen vestram retinere confidimus, quod. . . . Pope Hormisdas, Ep. 189, 646, 29.

Similar: Avell. Ep. 157, 605, 1.

To a bishop:

Contristavit nos amplitudinis vestrae silentium, quia. . . . Avell. Ep. 178, 634, 16.

To a woman:

Litteris amplitudinis vestrae perceptis, . . . Avell. Ep. 179, 635, 2.

To a deacon:

Ennodius, Ep. 22, 32, 21.

benivolentia: Benevolence—φιλανθρωπία.

This word used as a title is found fifteen times in the letters of Augustine, and once in those of Faustus. Augustine applies it to bishops, laymen of rank, and other laymen. The one illustration from Faustus is addressed to a bishop.

The only dictionary that recognized this use of the word *benivolentia* is that of Forcellini, who states that with the Jurists when a reference was made to Caesar or to the emperor, this word was used for *benignitas* or *clementia.* Engelbrecht calls it a title for laymen, and cites Augustine. Some additional illustrations from Augustine are given here and also one from Faustus.

To a layman:

Memini me ad legendum dedisse benivolentiae tuae codicem. Augustine, Ep. 57, 215, 12. Quaeso vos, . . . quid offendi benivolentiam vestram. . . . Augustine, Ep. 232, 511, 16.

Similar: Augustine, Ep. 35, 29, 21; 113, 660, 10; 151, 383, 12; 189, 131, 7; 213, 377, 17; 235, 521, 16; 241, 562, 9; 242, 563, 18; Note: Ep. 213, 377, 17, which is quoted above is possibly a literal use of the word.

To a bishop:

Sed ne mireris, quod apud benivolentiam tuam diu tacui; . . . Augustine, Ep. 33, 19, 5. Cum ad tuam benivolentiam adtulissent litteras meas, . . . Augustine, Ep. 108, 612, 7.

Similar: Augustine, Ep. 23, 63, 5; 72, 14; 61, 222, 18; 84, 393, 22; Faustus, Ep. 12, 274, 29.

claritas: Splendor, Celebrity, Renown—λαμπρότης.

This is very rare. It is addressed to laymen of rank, and is found only in the letters of Ennodius. Engelbrecht lists *claritas* as a title of rank, and cites Ennodius. Benoist-Goelzer and Georges define it as equivalent to *Your Highness, Your Lordship, Your Grace,* and *Your Excellency.* The T. L. L. cites one reference from the letters of Sidonius, but the word in this context cannot be interpreted as a title.

To a layman of rank:

Ego tamen spem de responso capiens semper scripsi et sub quadam claritatis tuae praesentia legenda dictavi; . . . Ennodius, Ep. 12, 21, 30. . . . ut vota quae circa te pro venerandi patris tui meritis et amore concepi, ad effectum sub hac claritatis tuae intentione perveniant. . . . Ennodius, Ep. 10, 21, 5.[5] Absit a conscientia mea de vestrae claritate diffidere: . . . Ennodius, Ep. 37, 290, 7.

culmen: Highness—ἐξουσία—ὑπεροχή.

Culmen first appears as a title in the sixth century. The T. L. L. is the only dictionary that recognizes this use of the word, and cites references from Symmachus, Sidonius, and the Justinian Code. Engelbrecht lists it as a title of rank for laymen, and in addition to Symmachus and Sidonius, he cites Ennodius and Avitus. One more writer is added in this study, Fulgentius.

Although *culmen* is regularly addressed to officials of the government, such as king, consul, prefect, master of offices, and men bearing the distinction of *vir illustris,* still in one of the letters of Ennodius, we find it addressed to the bishop Aurelianus. Engelbrecht cites the same reference, but apparently does not accept this rank for the addressee. The *Monumenta Germaniae Historica* lists Aurelianus as a priest and bishop, and in two other letters he receives the title *beatitudo tua,* a title accepted by Engelbrecht for bishops exclusively. In the same letter in which Aurelianus is called *culmen tuum,* he is also called *magnitudo tua,* but as the latter is applied to both laymen and ecclesiastics, it has no determining value.

[5] The rank of this addressee cannot be learned, but as he is addressed in other letters as *magnitudo tua, sublimitas tua,* and *unanimitas tua,* it is quite probable that he was a man of note.

To the king:

Ego vero, cum spatio quorundam dierum ordinationem tui culminis praestolarer, . . . Fulgentius, Ep. 65, 225.

Similar: Avitus, Ep. 32, 62, 26.

To a consul:

Haec scio culmen vestrum, etiam si taceam, esse facturum. Ennodius, Ep. 2, 294, 7. Stat apud conscientiam culminis vestri quid sublimis viri Faustini voto debeamus et generi. Ennodius, Ep. 2, 294, 2. Haec de his, quae a me dudum culmini vestro sunt scripta, perstrinxi, ut. . . . Ennodius, Ep. 40, 291, 1.

Similar: Ennodius, Ep. 14, 23, 16; 21, 117, 13; 5, 131, 4; 9, 179, 29; 12, 181, 5; 18, 194, 10; 2, 200, 25; 5, 217, 23; 15, 222, 27; 30, 266, 3; 22, 32, 23; 26, 75, 11; 27, 125, 20; 13, 140, 26; 16, 142, 12; 20, 144, 11; 33, 152, 25; 23, 196, 34; 26, 198, 19; 27, 198, 27; 13, 222, 12; 1, 231, 35; 37, 290, 3; 40, 291, 1; Avitus, Ep. 35, 65, 29.

To a woman:

Ennodius, Ep. 38, 231, 14. Used in the third person: Avitus (of the king), Ep. 6, 34, 27.

dignitas: Dignity.

This is a rare title. The T. L. L. is the only dictionary that discusses this use of the word, citing references from Ennodius and Avitus, and one example from Pope Felix III. Engelbrecht defines it as a title of rank for ecclesiastics and laymen, and he cites the same writers as the dictionary. This study offers one more writer, Optatus.

With the exception of the letter of Pope Felix III, where the title is addressed to a bishop, all other references seem to indicate that *dignitas* was addressed to laymen in high official positions. We have one example of its use in the third person.

To a bishop:

. . . ut vestrae dignitatis affectu appareat, apud sinceritatem tuam nostrum quoque non minimum, quo salutaris. . . . Pope Felix III, Ep. 5.

To the emperor:

Quia etiam si indigere famulatu nostro dignitas vestra non credi-

tur quisquis tamen felici meruerit servire, sibi militat. Avitus, Ep. 93, 100, 28.

To a layman of rank:

Tenete circa me animum decessoris: dignitatis vestrae pollicitatio non frangatur variata personis domini mei. Ennodius, Ep. 26, 146, 28.

Similar: Optatus, Ep. 8, 212, 19.

eminentia: Eminence—κορυφή—ὑπεροχή.

This title is quite rare, appearing for the first time in the sixth century in some letters of the bishop Ennodius to a senator and other officials of high rank. In one of the letters the identity of the person addressed is not known.

This word in the sense of a title of address is recognized by Benoist-Goelzer, Krebs-Schmalz, and Engelbrecht. Benoist-Goelzer cite no reference; the other two cite Ennodius.

To a man of rank:

Nihil mihi residuum fuit, quod remedii loco precibus victus ingererem, nisi ut eminentiae vestrae conscientiam de excessibus ante dicti iuvenis festinus instruerem. Ennodius, Ep. 30, 267, 5. Si apud eminentiam vestram subplicatio mea recordatione subsisteret, . . . Ennodius, Ep. 4, 295, 7.

Similar: Ennodius, Ep. 37, 289, 29; 23, 308, 2; 29, 318, 9.

eruditio: Learning, Erudition, Knowledge—παίδευσις—σύνεσις.

No mention is made in any of the dictionaries regarding this word in the sense of a title. Engelbrecht lists it as a title of courtesy, and cites Symmachus and Augustine. It is a very rare title, the two examples in the letters of Augustine addressed to men of high official standing being the only ones found.

To a layman of rank:

(Doubtful): Multa testimonia scripturarum praetereo, ne longiorem, quam necesse est, epistulam faciam, ut eruditioni tuae plura per te ipsum consideranda permitto. Augustine, Ep. 87, 399, 13. Sicut mihi scripsit frater Novatus, egit ut me excellentia et eruditio tua etiam in meis opusculis nosset. Augustine, Ep. 229, 498, 15.

excellentia: Excellency—*καλοκαγαθία.*

This title was used chiefly for laymen of high official standing. However, Pope Hormisdas used it once in addressing the emperor; Augustine addressed deacons twice; and Ambrose, on one occasion is styled *Excellentia Tua.* These are the only writers who have used this form of address.

The dictionaries do not discuss this word as a title. Krebs-Schmalz treat it as a form of address, comparing it to *eminentia* similarly used for *Your Excellence.* Engelbrecht lists it as a title of rank for laymen, and cites Symmachus, Augustine, and Popes; but he does not mention Ambrose.

To an official:

Deus omnipotens excellentiam tuam . . . conservet. Augustine, Ep. 134, 88, 12. . . . nobiscum de tua excellentia conloquendo. . . . Augustine, Ep. 200, 293, 11. Scio enim excellentiam tuam . . . perpeti obstinatissimas contradictiones, . . . Augustine, Ep. 137, 124, 8.

Similar: Augustine, Ep. 86, 396, 9; 100, 538, 2; 134, 84, 14; 151, 392, 20; 229, 498, 15.

To the emperor:

. . . indicantes meritis excellentiae vestrae proficere. . . . Avell. Ep. 190, 647, 15.

Similar: Avell. Ep. 32, 79, 11.

To a bishop:

Sabianus diaconus dicit: Convenire in Aquileiensium civitatem ex diocesi meritis excellentiae tuae creditam, episcopos iusseramus. Ambrose, Ep. Gesta, 3.

To a deacon:

Commendo ego excellentiae tuae ecclesiam in Numidia. Augustine, Ep. 139, 154, 1.

Similar: Augustine, Ep. 133, 83, 15.

eximietas: Excellency—*καλοκαγαθία.*

This is a title for laymen of official rank. Three of the quotations listed below illustrate its use applied to bishops; one, to a deacon; and one, to a woman.

The dictionaries call it a late Latin word, but they do not recognize its use as a form of address. Engelbrecht defines it as a title of rank for laymen, and cites Symmachus, Ambrose, and Augustine. To these is added here one example from the Avellana.

To a layman of rank:

Non solum eximietas tua sed etiam ipse, quisque ille est, . . . merito me culpabit. Augustine, Ep. 113, 659, 15. Faustus pergens ad eximietatem tuam, . . . Augustine, Ep. 189, 131, 6. Quaerebamus occasionem scribendi ad eximietatem tuam et non inveniebamus. Augustine, Ep. 97, 518, 13.

Similar: Augustine, Ep. 34, 25, 24; 35, 28, 9; 56, 214, 5; 58, 218, 21; 116, 663, 7; 203, 315, 15; 257, 604, 4; Avellana, Ep. 30, 76, 15.

To a bishop:

Antiochus vir consularis reddidit mihi eximietatis tuae litteras, . . . Ambrose, Ep. 89, 1.

Similar: Augustine, Ep. 27, 99, 11; 103, 578, 19.

To a deacon:

Quod autem scripsit eximietas tua dubitare te utrum. . . . Augustine, Ep. 139, 149, 16.

To a woman:

Qua accepta continuo respondere non distuli, qui procurator eximietatis tuae cito se Roman posse mittere scripsit. Augustine, Ep. 99, 533, 13.

generositas: Generosity—ἐλευθερία.

This is a very rare title, found once in a letter of Lucifer addressed to a civic officer. The dictionaries make no mention of this use of the word, but Engelbrecht lists it as a title of rank for laymen, citing a reference from Symmachus.

To a layman of rank:

Iam tuae erit generositatis agnitum a me sine ulla cunctatione defendere. Lucifer, Ep. 4, 322, 9.

magnificentia: Eminence—μεγαλοπρέπεια.

This title was used in addressing the emperor and laymen of high

rank and official position. The dictionaries do not discuss this use of the word, but Engelbrecht calls it a title of rank. He cites Popes, Augustine, Ruricius, and Avitus. To these are added in this study one example from the letters of Pope Leo I.

To the emperor:

Ita magnificentiae vestrae animum vigere novimus religionis affectu, . . . Avell. Ep. 190, 647, 12.

To a layman of rank:

Unde inlustris et praeclara magnificentia tua praesentis edictalis legis auctoritate faciet, . . . Pope Leo I, Ep. 11, 54, 638. . . . qui episcopalem sarcinam Hippone sustineo, tuae magnificentiae non tacendum putavi. Augustine, Ep. 86, 396, 17.

Similar: Ruricius, Ep. 15, 282, 8; Avitus, Ep. 48, 77, 17; 39, 68, 2; 51, 80, 18; Avell. Ep. 21, 68, 26.

magnitudo: Grandeur—*μέγεθος.*

This is a title applied to the emperor and other laymen in high official positions. I find a few cases where bishops and also women are addressed by this title. In five other cases the rank of the person addressed cannot be identified. It was a favorite with Ennodius, being found 85 times in his letters. In fact, it may be styled a sixth century title, for only one of the illustrations listed below is found in a letter previous to the sixth century.

The dictionaries accept *magnitudo* as a title of honor, and they cite Cassiodorus and the Justinian Code. Forcellini adds that throughout the Orient it was applied to the master of soldiers. Engelbrecht classifies it as a title of rank for laymen, and cites Symmachus, Avitus, Ennodius, Popes Gelasius I and Hormisdas. To these I have added one from the Avellana, one from Pope Hormisdas, and the various examples from Ennodius which are addressed to bishops.

To the emperor:

Ego ne magnitudinem vestram suspensam tenerem, . . . Ennodius, Ep. 13, 48, 18.

Similar: Ennodius, Ep. 9, 40, 17; Avellana, Ep. 154, 601, 17; 207, 666, 11.

To a woman:

Si litteras magnitudinis vestrae sitiens tempore profectionis accepi. Ennodius, Ep. 38, 231, 8.

Similar: Ennodius, Ep. 25, 308, 22.

To consuls and other laymen of rank:

Scit magnitudo vestra quo me honorent. . . . Ennodius, Ep. 7, 218, 13. Salutationem tamen magnitudini vestrae dignam referens Deo gratias ago, . . . Ennodius, Ep. 5, 81, 30.

Similar to consuls: Ennodius, Ep. 3, 10, 34; 4, 11, 7; 7, 17, 12; 17, 25, 8; 18, 25, 12; 22, 32, 13; 16, 69, 28; 21, 73, 6; 28, 76, 2; 3, 78, 5; 8, 82, 15; 9, 82, 27; 21, 117, 6; 26, 125, 10; 27, 125, 17; 30, 126, 34; 33, 128, 14; 9, 138, 16; 14, 141, 12; 9, 179, 28; 12, 181, 10; 16, 191, 1; 17, 192, 34; 7, 218, 13; 21, 225, 5; 25, 226, 16; 29, 228, 1; 30, 228, 6; 32, 228, 29; 34, 229, 23; 1, 231, 20; 23; 3, 232, 15; 2, 270, 2; 25, 284, 21.

To other laymen:

Ennodius, Ep. 13, 22, 11; 13, 47, 31; 17, 70, 8; 2, 77, 24; 6, 131, 12; 7, 133, 33; 13, 140, 21; 16, 142, 6; 17, 143, 7; 32, 152, 3; 33, 152, 15; 3, 155, 5; 11, 180, 29; 23, 196, 33; 26, 198, 13; 16; 27, 198, 26; 6, 217, 31; 1, 231, 20; 23; 5, 233, 19; 6, 233, 23; 15, 240, 2; 16, 240, 18; 22, 248, 17; 23, 257, 2; 15, 281, 4; 31, 286, 24; 41, 291, 9; Avellana, Ep. 18, 65, 19; Avitus, Ep. 56, 85, 16; 84, 95, 2.

To a bishop:

Nescio quid magnitudini vestrae hostilis malitia de patrimonii ubertate decerpserit. Ennodius, Ep. 5, 217, 16.

Similar: Ennodius, Ep. 31, 151, 5; 8, 178, 18; 21, 196, 2; 25, 197, 32.

nobilitas: Nobility—εὐγένια.

This is a title for laymen of rank. On two or three occasions it is addressed to bishops, and in two instances the rank of the person addressed cannot be learned. The use of the title is restricted to the fifth and sixth centuries. None of the dictionaries recognize this use of *nobilitas,* but Engelbrecht lists it as a title of rank. He

cites Popes, Augustine, Ennodius, and Ruricius; and to these are added here three examples from a letter of the bishop Uranius.

To an official:

. . . has ad tuam nobilitatem litteras acceleravi, . . . Augustine, Ep. 134, 85, 14. . . . a tua nobilitate comperi auditos. . . . Augustine, Ep. 133, 81, 1. Litteris nobilitatis tuae. . . . Uranius, Ep. 1, 53, 859.

Similar: Uranius, Ep. 1, 53, 866(2).

To a bishop:

Miror nobilitatem tuam quasi filium ad me litteras destinare, cum sine ullo respectu religionis aut propinquitatis tibi iniuriae nostrae sic placeant, ut eas vindicare non velis. Ruricius, Ep. 64, 350, 17. . . . necesse fuit operam stili praesentis adsumere, per quam nobilitatem tuam honorifice salutamus postulantes, ut. . . . Pope Hormisdas, Ep. 178, 634, 20.

Similar: Ennodius, Ep. 5, 13, 32.

Unclassified: Unde de his reciprocum reddo nobilitati vestrae salutationis officium. . . . Ruricius, Ep. 62, 349, 25.

Similar: Augustine, Ep. 129, 34, 11.

praestantia: Preeminence, Excellence—ἐνδοξότης—κορυφή.

This is a title of rank for laymen, and is used by Augustine only. In two cases Augustine is addressed by his correspondent as *Praestantia Tua,* and in one other letter we find the title applied to a woman. The dictionaries have nothing to offer regarding this use of the word. Engelbrecht lists it as a title for laymen, citing references from Symmachus and Augustine.

To a bishop:

Postremum fuit in litteris praestantiae tuae. . . . Augustine, Ep. 103, 580, 9.

Similar: Augustine, Ep. 240, 559, 17.

To an official:

. . . cognoverit praestantia tua qua fuerim necessitate compulsus, ut. . . . Augustine, Ep. 116, 663, 11. tuae praestantiae commendare non dubito, domine merito inlustris et praestantissime atque

in Christo carissime fili. Augustine, Ep. 206, 340, 10. Deus omnipotens praestantiam tuam bonis omnibus augeat, . . . Augustine, Ep. 133, 84, 6.

Similar: Augustine, Ep. 97, 518, 1; 100, 538, 11; 104, 590, 3; 591, 22; 126, 33, 4; 139, 148, 15; 151, 383, 16; 386, 6; 390, 27; 391, 21.

Unclassified: Sanctus frater et coepiscopus meus Possidius praestantiam vestram multum salutat. Augustine, Ep. 137, 125, 12.

To a woman:

Reddens itaque debitum praestantiae tuae salutationis obsequium agensque gratias, quod salutis nostrae religiosissimam curam geris, posco tibi. . . . Augustine, Ep. 131, 78, 24.

spectabilitas: Excellence—*ἀρετή.*

This is defined in Harpers' as the office or diginty of a *spectabilis,* and a reference is cited from the Justinian Code. Georges, Forcellini, and Benoist-Goelzer cite the same reference, namely a letter of Augustine, using the translation, *Your Excellence.* Engelbrecht lists it as a title of rank for laymen, and he cites the two examples from Augustine which are given here.

To an official:

Sic consentimus adesse omnes illos, ut tamen a nobis tantus adsit numerus; quantus tuae spectabilitatis sufficere visus est, ut tumultuosum per turbas si quid emerserit, . . . Augustine, Ep. 129, 39, 3. Edicto spectabilitatis tuae, quo nostrae conlationis tranquillitati quietique servandae . . . consultum est. . . . Ibid., Ep. 128, 30, 5.

sublimitas: Sublimity—*ὑπεροχή.*

Sublimitas was used in addressing men of rank, that is, the emperor, proconsuls, tribunes, prefects, senators, and other *viri illustres.* I find one example where it is addressed to bishops, and in six other cases the rank of the persons addressed cannot be determined, but inasmuch as the writer calls them *frater* or *filius,* I can at any rate conclude that the correspondent was an equal or an inferior.

Benoist-Goelzer, Forcellini, and Krebs-Schmalz list this word as a title of address for men in high official positions. Engelbrecht

defines it as a title of worldly rank, and cites Symmachus, Augustine, Popes, Avitus, Ennodius, and Ruricius. Some additional illustrations are given here from the Popes and from Ruricius.

To a man of official rank:

Cum diu moleste haberem, quod aliquotiens scripserim et nulla tuae sublimitatis rescripta meruerim, repente epistulas tres tuae benignitatis accepi, . . . Augustine, Ep. 200, 293, 6. Post relationem sublimitatis tuae. . . . Avell., Ep. 18, 65, 10.

Similar: Augustine, Ep. 133, 81, 6; Ennodius, Ep. 12, 47, 2; 13, 48, 20; 11, 83, 34; 11, 180, 25; 22, 248, 14; 15, 281, 5; Ruricius, Ep. 32, 335, 18; 41, 241, 25; Avitus, Ep. 83, 94, 22; Avell., Ep. 2(a), 46, 14; 3, 46, 29; 5, 48, 19; 6, 49, 7; 7, 49, 24; 8, 50, 15; 10, 51, 17; 15, 60, 21; 61, 6; 17; 31, 77, 7; 78, 7.

From the emperor to prefect:

. . . sublimitas tua clementiae nostrae auctoritate praesenti cognoscat. Avell., Ep. 15, 61, 6.

To a bishop:

Sed in sublimitate vestra ista non nova sunt, quia animus vester sicut plenus est Dei timore, ita plenus est caritate. Ruricius, Ep. 6, 271, 12.

Unclassified: Ennodius, Ep. 2, 9, 7; 12, 139, 21; 8, 296, 24; Ruricius, Ep. 11, 306, 32; 12, 321, 7; 60, 349, 11; 62, 349, 23.

5. To Ecclesiastical Inferiors.

Of the titles of this type, *dilectio* is the most striking, being found 280 times in letters from popes to bishops, or from bishops to lower clergy. It is found a few times, however, in letters addressed both to superiors and to equals. With the exception of the words *amor* and *claritudo,* which occur very rarely, the remaining titles,—*caritas, fraternitas, honorificentia, incolumitas, sinceritas, sollicitudo,* and *unanimitas*—are sometimes found elsewhere as indicated in each case.

amor: Love—ἀγάπη.

Among the letters of Marius Mercator this very rare title is found addressed by Pope Anastasius I to a bishop of Jerusalem. The

dictionaries do not recognize this use of the word *amor,* nor is it included in the titles listed by Engelbrecht.

To a bishop:

Pro tanto igitur praeconio, quod immerito in me effusissimum contulisti, ut amori tuo gratias ago, ita splendorem tuae sanctitatis et eas quas in Domino habes virtutes, subinde quodammodo parvitatis nostrae favorabilis sermo prosequitur. Marius Mercator, Ep. 1, 48, 232.

caritas: Charity—ἀγάπη.

This word has received no mention as a title of address in any of the dictionaries except the T. L. L., which cites only the letters of Jerome and Augustine, and explains its use as an example of metonymy for beloved persons.

The epistolary literature of the four centuries, second to sixth, attests the continuous use of *caritas* as a form of address to persons of all ranks, ecclesiastical and civic. Its parallel form in the Greek did not become popular until the fourth century, and even then was never addressed to deacons.[6] In Latin, however, it is found as early as the third century in the correspondence of Popes Cornelius and Caius; and it is addressed to deacons five times in the letters of Augustine, and once in a letter of Pope Hormisdas.

Although *caritas* was frequently used in addressing higher ecclesiastical authority, it is also found in the exchange of correspondence between bishops, and in letters from bishops to the lower clergy. Its use as an address to laymen is shown in several letters to officers, civil and military. The only instance of its use in addressing women is found in the letters of Augustine to Paulinus and Theresa, where the word *vestra* might indicate that *caritas* was addressed to both.

Engelbrecht lists it as a title of friendship, and cites Popes, Augustine, Leo I, Ruricius, Avitus, and Ennodius. To these are added here more examples from Augustine, and also examples from the following: Cyprian, Paulinus, Avitus (priest), Aurelius, Fulgentius, Popes Cornelius, Caius, Sylvester, Julius I, Liberius, Damasus I, Siricius, Innocent I, Zosimus, Boniface I, Celestine I,

[6] Dinneen, pp. 15, 105.

Leo I, Hilary, Simplicius, Gelasius I, Symmachus, Hormisdas, and John II.

An example of the use of *caritas* in the first person is found in a letter of Pope Innocent I. In some cases it is difficult to determine whether the word is used in its literal sense or intended as a title. The letter of Augustine to the Abbess Felicitas presents this difficulty (Ep. 210).

From superiors to inferiors:

Directas ad nos tuae charitatis epistolas. Pope Caius, Ep. 5, 183. Caritatem vestram duximus instruendam. Pope Gelasius, Frag. 59, 149. Non debuit caritatem tuam offendere quod ad fratrem et coepiscopum nostrum Aeonium nuper rescripsimus. Pope Symmachus, Ep. 4, 62, 51.

Similar: Pope Cornelius, Ep. 1, 3, 841; Sylvester, 8, 824; Liberius, Ep. 3, 8, 1384; 1385(2); 1395; 1401; 1402; Ep. 4, 1370; Damasus I, Ep. 7, 13, 370; Siricius, Ep. 4, 13, 1149; Innocent I, Ep. 7, 20, 501; 503; 11, 513; 12, 513; 31, 596; Zosimus, Ep. 2, 20, 653; Boniface I, Ep. 3, 20, 758; 4, 760; 12, 772; 774; 13, 777; Celestine I, Ep. 50, 459; 17, 503; Leo I, Ep. 9, 54, 684; 14, 691; 16, 696; 702; 72, 897; 113, 1026; 129, 1077; 151, 1122; 159, 1136; 1138; Hilary, Ep. 11, 58, 31; Avell., Ep. 59, 134, 9; 121, 532, 14; 124, 536, 9; 21; 131, 552, 6; 134, 556, 6; 145, 589, 17; 151, 600, 2; 169, 624, 17; 170, 627, 6; 221, 682, 4; Gelasius I, Ep. 11, 59, 57; John II, Ep. 66, 25; Agapitus, Ep. 2, 66, 44; 6, 46.

Pope to an archdeacon: Avell., Ep. 155, 603, 4.

Bishops to lower clergy:

To priests: Augustine, Ep. 194, 176, 10; Paulinus, Ep. 12, 73, 16.

To deacons: Augustine, Ep. 74, 279, 7; 173A, 650, 7; 222, 446, 6; 448, 17; 224, 451, 16.

To abbots: Augustine, Ep. 48, 137, 7; 139, 21; 214, 384, 14; 215, 387, 18; Ruricius, Ep. 10, 319, 14.

To clergy and people: Augustine, Ep. 78, 344, 14; 122, 742, 9; 244, 580, 17; Fulgentius, Ep. 15, 65, 435.

Bishops to laity:

To military and civic officers: Augustine, Ep. 96, 514, 21; 517, 11; 189, 131, 4; 204, 321, 3.

To other laymen: Augustine, Ep. 19, 46, 4; 170, 623, 1; 184A, 736, 7; 246, 585, 16; Ruricius, Ep. 61, 349, 17; Cyprian, Ep. 4, 274, 21.

To women: Ennodius, Ep. 28, 125, 26.

From equals to equals: (bishops to bishops).

Haec, quem ad modum sensi, scripsi ad caritatem tuam. Augustine, Ep. 198, 242, 19. Apud tuam caritatem tacerer non potui. Ibid., Ep. 250, 594, 10.

Similar: Augustine, Ep. 41, 82, 1; 42, 84, 8; 45, 122, 14; 60, 222, 13; 62, 225, 7; 63, 227, 19; 67, 238, 3; 73, 274, 11; 82, 351, 14; 354, 5; 101, 539, 5; 542, 19; 111, 657, 2; 127, 19, 8; 145, 266, 17; 149, 349, 13; 19; 166, 546, 8; 196, 216, 10; 198, 235, 14; 199, 256, 12; 213, 373, 6; 374, 2; 379, 6; 228, 484, 4; 254, 602, 11.

From inferior to superiors:

To the pope:

Hoc itaque gestum, domine frater, sanctae caritati tuae intimandum duximus. Augustine, Ep. 175, 655, 4.

Similar: Pope Julius I, Ep. 8, 922; Avitus (priest), Ep. 1, 41, 806.

Used in the first person:

Charitatis nostrae officium nullo intervallo dirimitur, etiamsi charta nullos apices ferat. Pope Innocent I, Ep. 14, 20, 517.

claritudo: Eminence—λαμπρότης.

The only example of this word used in the sense of a title of address is found in a letter of Montanus, a sixth century bishop. The rank of the addressee is not known, but as he is called *filius,* we may assume that he is a priest.

Claritudo is not listed by Engelbrecht. Krebs-Schmalz gives it as a synonym for such words as *claritas, nobilitas, gloria, splendor, dignitas, amplitudo,*—all of which are used as titles of address. The T. L. L. cites Ennodius, but the use of the word is the literal one.

Cum enim ad huc floreres in saeculo, ita claritudinis tuae vita

perpatuit, ut secundum sententiam Domini et quae sunt Caesaris Caesari non negares, et Deo quae sua sunt, devota mente persolveres. Montanus, Ep. 2, 65, 55.

dilectio: Holiness, Love—διάθεσις—ἀγάπη.

This title was regularly addressed to bishops. Benoist-Goelzer and the T. L. L. discuss it, the former citing Jerome; the latter, Jerome, Pope Siricius, Augustine, and Paulinus. Engelbrecht lists it as a title of friendship, and cites Popes, Jerome, Avitus, Augustine, and Pope Leo I.

The examples of this title listed below are taken from the following writers: Cyprian, Paulinus, Jerome, Augustine, Aurelius, Lucifer, Lucian, Leporius, Faustus, Eucherius, Ennodius, Avitus, and the following popes: Cornelius, Lucius, Stephen I, Sixtus II, Felix I, Eutychianus, Caius, Mark, Liberius, Siricius, Anastasius I, Innocent I, Zosimus, Boniface I, Celestine I, Sixtus III, Leo I, Hilary, Simplicius, Felix III, Gelasius I, Symmachus, Hormisdas, Felix IV, and Boniface II.

Dilectio was used chiefly as a form of address from a superior to an inferior, and this is illustrated by the many examples in the letters from the popes to bishops. It was never used as a title for the pope. It is found in the letters of the popes written not only to the bishops, but also to priests, archimandrites, abbots, monks, people in general, and once to a woman.

When bishops used this title, it was addressed not only to the lower clergy and the people, but they also used it as an exchange of courtesy among themselves. The only example of *dilectio* used by an inferior in addressing a superior is in a letter of Lucian, a priest of the fifth century, writing to the 'Church'.

From popes to bishops:

Litteras dilectionis vestrae quas ad beati Petri apostolici Sedem pro vestra causa negotii misistis, . . . Pope Lucius, Ep. 1, 3, 976. Quamquam sperem dilectionem tuam ad omne opus bonum esse devotam, tamen. . . . Pope Stephen I, Ep. 1, 3, 997.

Similar: Pope Cornelius, Ep. 2, 3, 840; 845; 848; Lucius, Ep. 1, 3, 982; Stephen I, Ep. 1, 3, 997; 1001; Sixtus II, Ep. 1, 5, 83; 84; Felix I, Ep. 1, 5, 145; 3, 155; Eutychianus, Ep. 1, 5, 168; 172; Caius, Ep. 1, 5, 184; Mark, Ep. 8, 855; 856; Liberius, Ep.

7, 8, 1357; Damasus I, Ep. 2, 13, 352; 5, 365; 366; 368; Anastasius I, Ep. 1, 20, 75; 77; Innocent I, Ep. 2, 20, 469; 3, 488; 489; 490; 492; 6, 495; 500; 16, 519; 520; 17, 535; 25, 552; 560; 561; 30, 589; 590; 32, 597; 37, 603(2); Zosimus, Ep. 3, 20, 660; 661; 9, 670(2); Boniface I, Ep. 4, 20, 760; 761; 5, 761; 763; Celestine I, Ep. 14, 50, 487; 21, 528; 22, 539; 25, 558; Sixtus III, Ep. 6, 50, 607; 10, 617; 618; Leo I, Ep. 1, 54, 595; 597; 5, 615(2); 616; 6, 617; 618; 619; 7, 621; 622; 9, 624; 12, 635; 13, 664; 14, 668; 15, 680; 692; 16, 700; 17, 705; 18, 707; 708; 20, 713; 23, 733; 25, 743; 27, 751(2); 28, 755; 34, 801; 802; 35, 803; 36, 809; 38, 812(2); 813; 39, 814(2); 41, 815; 42, 817; 47, 839; 49, 841; 842; 51, 845; 66, 884; 67, 886; 80, 913; 84, 922; 86, 925; 88, 928; 92, 936; 96, 945; 106, 1007; 107, 1009; 108, 1014; 113, 1024; 1025; 118, 1039; 119, 1041; 125, 1068; 129, 1075; 1077; 139, 1103; 140, 1109; 143, 1111; 144, 1112; 147, 1116; 149, 1119; 151, 1121; 152, 1122; 153, 1123; 154, 1124; 157, 1132; 158, 1134; 159, 1136; 160, 1141; 163, 1146; 1147; 167, 1200; 1202; 170, 1214; 171, 1215; 173, 1218; Hilary, Ep. 2, 58, 17; 3, 20; 6, 23; 7, 24; 9, 27(2); 11, 28; Simplicius, Ep. 7, 58, 43; 44; 1, 35; 3, 37; 5, 41; 6, 42; 43; 9, 47; 48; 11, 49; 13, 51(2); 15, 53; 54; 16, 55(2); 17, 56; 57(2); 18, 59(3); 60(2); Felix III, Ep. 1, 58, 895(2); 896; 898; 8, 927; 928; 13, 971; 972(2); 973(2); 974(3); 14, 974; 975(3); 15, 975; 976; 977(2); Gelasius I, Ep. 1, 59, 13(5); 2, 19; 3, 21(3); 5, 31; 6, 32; 11, 57; 58; 12, 60; 61; 13, 61; 77(2); 85; 15, 138; Frag. 99; 144; 146; 153; 154; Symmachus, Ep. 1, 62, 49; 3, 50; 6, 54; 9, 66; Boniface II, Ep. 2, 65, 44; Avell. 124, 537, 6; 128, 545, 20; 131, 552, 25; 132, 554, 9; 137, 561, 9; 140, 572, 4; 145, 589, 24; 169, 627, 1; 172, 629, 2; 173, 630, 6; 175, 632, 12; 219, 680, 25; 221, 681, 27; 227, 692, 22; 229, 694, 6; 231, 696, 21; 699, 3; 237, 722, 22.

Pope to Vicar apostolic: Boniface I, Ep. 5, 20, 761; 763.

Pope to priests: Innocent I, Ep. 23, 20, 546; 41, 607(2).

Pope to archimandrites and abbots: Leo I, Ep. 32, 54, 795; Gelasius I, Ep. 3, 59, 24(3); Felix III, Ep. 14, 58, 974; 975(3).

Pope to monks, clergy, and people: Felix III, Ep. 11, 58, 937; Celestine I, Ep. 25, 50, 558; Leo I, Ep. 50, 54, 843; 74, 899; 75, 902.

Pope to a woman: Felix IV, Ep. 3, 65, 22.

Bishops to bishops:

Audivi pervenisse in manus tuas litteras meas, sed quod rescripta non merui, nequaquam imputaverim dilectioni tuae; aliquid procul dubio impedimenti fuit. Augustine, Ep. 67, 237, 6; Duas accepi simul epistulas dilectionis tuae, quarum in una facis tertiae mentionem et eam te prius misisse commemoras. Augustine, Ep. 180, 597, 23.

Similar: Augustine, Ep. 27, 102, 10; 164, 522, 5; 180, 700, 14; 219, 431, 3; 202A, 305, 19; 312, 9; Aurelius, Ep. 1, 20, 1011; 1012; Faustus, Ep. 7, 271, 32; Leporius, Ep. 31, 1232; Paulinus, Ep. 2, 10, 5.

Bishops to monks, priests, people:

Illud enim noverit vestra dilectio numquam me absentem fuisse licentiosa libertate sed necessaria servitute, . . . Augustine, Ep. 122, 742, 16.

Similar: Augustine, Ep. 92A, 445, 2; Jerome, Ep. 4, 19, 7; Eucherius, Ep. 50, 1213.

Bishops to men of rank:

Haec dilectioni tuae festinanter scripsi, quoniam me festinatio perlatoris urgebat. Augustine, Ep. 189, 136, 24.

Similar: Augustine, Ep. 97, 518, 9; 139, 151, 1; 153, 5; 204, 319, 5; 151, 386, 22; 185, 1, 7; Ennodius, Ep. 23, 225, 16.

Bishops to other laymen:

Litteras dilectionis tuae quae prius abs te missas apud Carthaginem accepi, tanto me affecerunt gaudio. . . . Augustine, Ep. 193, 167, 13.

Similar: Augustine, Ep. 47, 130, 1; 170, 631, 7.

From inferior to superior:

. . . necessarium duxi pandere vestrae in Christo Dilectioni, . . . Lucian (priest), Ep. 1, 3, 976, 982.

fraternitas: Fraternity, Brotherhood—ἀδελφότης.

Fraternitas is a title for bishops only. Letters from popes to bishops illustrate a very frequent use of this title, and two examples show that bishops used it in addressing the pope. Perhaps no title has such a widespread usage, for in the period extending from the

episcopate of Cyprian in the early part of the third century to the pontificate of Pope Agapitus in the sixth, a liberal use of this form of address is found in the letters of thirty writers.

Although this is a title reserved for bishops, in a few rare cases it is found addressed to the lower clergy. Faustus, Ruricius, and Ennodius apply it to priests and deacons. In three instances it is addressed to laymen: Pope Anastasius I, writing to a young man grieving over the loss of his parents; and Ennodius, writing to the consul of the king, and at another time writing to his sister. In two cases the rank of the addressee cannot be determined.

Benoist-Goelzer list *fraternitas* as a title, and Engelbrecht calls it a title of friendship, citing references from Augustine, Leo I, Popes, Ruricius, Avitus, and Ennodius. To these are added here some additional illustrations from Augustine, and also examples from the following: Cyprian, Paulinus, Aurelius, Popes Felix I, Eutychian, Marcellinus, Mark, Liberius, Siricius, Anastasius I, Innocent I, Zosimus, Boniface I, Celestine I, Sixtus III, Leo I, Hilary, Simplicius, Felix III, Gelasius, Symmachus, Hormisdas, Felix IV, Boniface II, John II, and Agapitus.

The letters of Cyprian, a bishop, to his priests and other clergy abound in the use of this title in the first person, *Fraternitas Nostra.* Only two examples illustrate the use of this title from an inferior to a superior authority.

Popes to bishops:

Suscipientes fraternitatis tuae epistolas, quibus me requisisti.... Pope Felix I, Ep. 3, 5, 152. Lectis ergo fraternitatis vestrae litteris, vigorem constantiae vestrae, quem olim noveramus, agnovimus. Pope Mark, Ep. 8, 55.

Similar: Pope Eutychian, Ep. 1, 5, 167; 172; Marcellinus, Ep. 1, 7, 1086; Mark, Ep. 8, 855; Siricius, Ep. 1, 13, 1132; 1146; Innocent I, Ep. 13, 20, 516; 16, 520; 19, 540; 21, 543; 24, 547; 30, 592; 31, 594; Zosimus, Ep. 12, 20, 678; Boniface I, Ep. 4, 20, 760; 5, 761; 13, 776; 15, 781; Celestine I, Ep. 4, 50, 434; 5, 437; 11, 459; 18, 505; 507; 22, 539; 543; 24, 547; Sixtus III, Ep. 1, 50, 583; 585; 5, 605; 7, 610(2); 9, 612(3); 613(2); Leo I, Ep. 1, 54, 594; 2, 597; 6, 619; 620; 9, 627; 10, 629; 632; 13, 666;

14, 668; 670; 672; 673; 674(2); 15, 678(2); 18, 707; 23, 731; 733; 27, 752; 33, 799; 39, 814; 40, 815; 47, 839; 49, 842; 66, 884; 81, 916; 88, 927; 93, 937(2); 102, 985; 103, 988; 109, 1014; 113, 1028; 117, 1037; 129, 1077; 141, 1110; 146, 1115; 155, 1125; 167, 1199; 171, 1215; 173, 1217; Hilary, Ep. 5, 58, 22; 7, 24; 8, 25; 10, 27; Simplicius, Ep. 17, 58, 56; Felix III, Ep. 8, 58, 928; 15, 975; Gelasius I, Ep. 3, 59, 23; 6, 33; 11, 59; 15, 138; Frag. 147; Symmachus, Ep. 1, 62, 49; 4, 51; 6, 54; 9, 66(2); 72; Boniface II, Ep. 1, 65, 31; 32; 33; 2, 45; John II, Ep. 4, 66, 24; Agapitus, Ep. 6, 66, 46; 7, 46; 47; Avell., Ep. 41, 92, 4; 50, 116, 25; 53, 120, 22; 55, 123, 4; 68, 152, 7; 87, 332, 19; 121, 532, 22; 131, 553, 2; 171, 628, 4; 172, 629, 5; 204, 663, 3; 14; 209, 668, 16; 20; 669, 2; 227, 693, 13; 240, 739, 18; 740, 8; Felix IV, Ep. 1, 65, 11.

Bishops to bishops:

Tanta est solemnitas, ad quam me affectus tuae fraternitatis invitat, ut corpusculum meum ad vos traheret voluntas. . . . Augustine, Ep. 269, 654, 17.

Similar: Augustine, Ep. 23, 64, 20; 25, 82, 13; 52, 149, 14; 182, 720, 6; 183, 724, 4; Aurelius, Ep. 1, 20, 1011; Paulinus, Ep. 5, 34, 20; 38, 4; 22, 156, 11; Cyprian, Ep. 18, 523, 14; 46, 604, 16; 59, 690, 9; 62, 699, 29.

To priests and deacons:

Sed dissimulandi nunc locus non est, quando decipiatur fraternitas nostra a quibusdam vestrum; . . . Cyprian, Ep. 15, 517, 18.

Similar: Ennodius, Ep. 8, 205, 7; 33, 229, 12; Ruricius, Ep. 14, 323, 7; Faustus, Ep. 18, 290, 1.

To a layman:

Deo gratias, qui ad usum stili fraternitatem vestram reduxit et gratias. Ennodius, Ep. 24, 197, 18.

Similar: Pope Anastasius I, Ep. 2, 20, 78; Augustine, Ep. 52, 149, 14; 17.

To the pope:

Quantus enim circa vestram venerabilem fraternitatem in omnibus sit amor, . . . Avell. Ep. 195, 654, 6.

Similar: Pope Liberius, Ep. 1, 8, 1404.
Unclassified: Ennodius, Ep. 16, 24, 9.

honorificentia: Honor—τιμιότης.

This title is not a common one as only six examples of its use were found. Of these, four times it is addressed to a bishop, once to the emperor, and once to a military officer.

The dictionaries do not recognize this use of the word *honorificentia.* Engelbrecht lists it as a title for bishops and emperors, citing references from the Popes. In addition to these an example is given here from each of the bishops, Lucifer and Capreolus.

To a bishop:

Hinc ergo in omnibus honorificientiae tuae commodo, . . . Pope Damasus I, Ep. 6, 13, 370. Illud sane multum desiderii nostri fuit, scribere sanctae honorificentiae tuae per dulcissimum fratrem nostrum Numinianum. Capreolus, Ep. 53, 847.

Similar: Capreolus, Ep. 53, 848; Pope Liberius, Ep. 6, 8, 1351.

To the emperor:

Per hanc igitur, velut cominus honorificentiae tuae iunctus colloquiis, precor ut supplicationem meam benigne auribus, sicut princeps Christianus accipias. Pope Felix III, Ep. 2, 58, 899.

To an official:

Codicis perlatorem quem memorat honorificentia tua nomine meo adisse. . . . Lucifer, Ep. 4, 322, 4.

incolumitas: Safety, Good Condition—καθαρότης.

No dictionary has discussed *incolumitas* as a title of address, nor is it listed by Engelbrecht. It was rarely used, only four examples being found; three from Avitus and Ennodius in the sixth century, and one from Cyprian in the third. In the last named example there is room for doubt as to its use as a title, but in the other three cases it is quite apparent that the writer is addressing a person. It was applied to the pope, to priests and deacons, and to a woman.

To the pope:

Litteris nos, in quantum possibilitas patitur aut libertas, quibus nobis doctrina et incolumitas vestra floreat, frequentate. Avitus, Ep. 29, 59, 26.

To a deacon:

Per quosdam clericos . . . divinum munus . . . tuae incolumitatis . . . accepi. Avitus, Ep. 38, 67, 8.

To a woman:

Inauspicato nobis incolumitatis vestrae nuntius accessit auditu, quam credebamus per contemptum nostri viventem busta complesse. Ennodius, Ep. 15, 68, 32.

Similar: Cyprian, Ep. 5, 478.

sinceritas: Sincerity—*γνησιότης.*

This is a title for ecclesiastics and is usually addressed to an inferior by a superior. We find it in letters of the popes to the bishops; of bishops to each other or to the lower clergy, or even to laymen; but we do not find it addressed to a superior, either lay or ecclesiastic.

Harpers, Benoist-Goelzer, and Forcellini all agree on the definition, namely, a complimentary form of address to certain dignitaries, and they cite the Justinian Code. Engelbrecht lists it as a title of friendship for ecclesiastics, and cites Popes, Augustine, and Avitus. In addition to these examples are given here from Ambrose and Eusebius.

From pope to bishop:

Unde advertit sinceritas vestra hanc solam fidem, quae apud Nicaeam Apostolorum auctoritate fundata est, . . . Pope Damasus I, Ep. 1, 13, 349. Sciat ergo sinceritas vestra, quod si haec omnia suo ordine ut certa sunt observentur, nec Deus offenditur, nec schismata generantur, nec haereses existunt, . . . Pope Siricius, Ep. 10, 13, 1194.

Similar: Pope Siricius, Ep. in letters of Ambrose; Pope Felix III, Ep. 8, 58, 928; Damasus I, Ep. 5, 13, 366; 368.

Bishops to bishops:

Litteras sinceritatis tuae accepi, . . . Eusebius, Ep. 10, 713. Vellem me doceret benigna sinceritas tua, utrum. . . . Augustine, Ep. 82, 364, 5.

Similar: Augustine, Ep. 74, 279, 4; 186, 45, 8; 190, 138, 17; 254, 602, 5; Avitus, Ep. 15, 59, 234.

Bishops to lower clergy:

Firmum, qui nobis litteras adtulit sinceritatis tuae. . . . Augustine, Ep. 194, 176, 8.

Similar: Augustine, Ep. 248, 591, 10.

To a layman:

Augustine, Ep. 145, 266, 15; 193, 168, 8; Avitus, 45, 59, 262; Avell. Ep. 9, 51, 4; 13, 55, 11; 12, 54, 2.

sollicitudo: Responsibility—σπουδή.

This is found in a letter of Cyprian addressed to priests and deacons. Ruricius and Ennodius addressed it to laymen, but in both these cases the usage is doubtful. *Sollicitudo* as a title is not recognized by the dictionaries, nor listed by Engelbrecht.

To lower clergy:

Admoneo tamen etiam ipse religiosam sollicitudinem vestram ut ad placandum atque exorandum Deum non voce sola, sed et ieiuniis et lacrimis et omni genere deprecationis ingemescamus. Cyprian, Ep. 11, 495, 14.

To a consul:

Tacerem molestias meas, nisi intellexissem, quod sollicitudo vestra me sublevat. Ennodius, Ep. 14, 280, 222.

To a layman:

Ruricius, Ep. 26, 332, 26.

unanimitas: Unanimity—ὁμοψυχία.

Unanimitas is a title for both ecclesiastics and laymen. Among ecclesiastics it is addressed to the pope, to bishops, priest, and an abbot; among laymen, to officials of high rank and also to men of ordinary rank.

Forcellini alone recognizes this use of *unanimitas,* citing Symmachus, and one example from Paulinus of Nola. Engelbrecht calls it a title of friendship, and cites Symmachus, Ambrose, Popes, Jerome, Ennodius, and Ruricius. Goelzer also discusses it in his study of Jerome.

This title was a favorite with Paulinus, as it is found eighteen times in his letters. In addition to the writers cited above, exam-

ples are given here from the following: one more example from each of the writers Ambrose, Augustine, and Ruricius, and one from each of the following: Marius Mercator, Popes Julius I, Liberius, Siricius, Innocent I, Sixtus III, and Gelasius I.

To the pope:

Caetera, sicut superius commemoravimus, plena relatio fratrum, quos sincera charitas misit, unanimitatem tuam perdocebit. Pope Julius I, Ep. 8, 922.

To a bishop:

Unde has ad praestantissimum fratrem et coepiscopum nostrum reddendas tuae transmisimus unanimitati. Pope Innocent I, Ep. 21, 20, 544.

Similar: Pope Liberius, Ep. 8, 1395; Sixtus III, Ep. 2, 50, 589; Siricius, Ep. 1, 13, 1146; Augustine, Ep. 94, 498, 4; Ambrose, Ep. 9, 1; 56, 6; Marius Mercator, Ep. 2, 48, 822; Ruricius, Ep. 28, 334, 5; Paulinus, Ep. 51, 424, 26.

To lower clergy:

Quid possum de hoc censu, sicut vis, cum unanimitate tua per litteras loqui, cum te. . . . Faustus, Ep. 18, 288, 25.

Similar: Ruricius, Ep. 10, 318, 36; Paulinus, Ep. 5, 34, 4; 12, 83, 16; 15, 112, 2; 113, 1; 21, 152, 12; 24, 201, 19; 27, 238, 7; 28, 246, 9; 31, 267, 19; 32, 285, 18; 46, 387, 9.

To a layman of rank:

Tandem ex Africa vestrae litteras unanimitatis accepi et non paenitet inpudentiae, . . . Jerome, Ep. 126, 143, 1.

Similar: Ambrose, Ep. 64, 85; Paulinus, Ep. 13, 85, 12; 16, 114, 13; 40, 341, 25; 49, 390, 9; Ennodius, Ep. 18, 70, 7; 29, 126, 19; Ruricius, Ep. 3, 301, 18; 4, 302, 13; 17, 327, 33; Capreolus, Ep. 53, 849.

Unclassified: Paulinus, Ep. 38, 325, 14.

6. To Lay Inferiors:

It would be quite unusual for either a member of the clergy or a lay official to address an inferior of the laity by gracious titles, at least, to the extent that there would arise an extensive group of

words restricted to this usage. While many titles are so used by exception, only two—*sospitas* and *strenuitas*—are used for lay inferiors only. Each of these titles, however, is found only once.

sospitas: Health.

The quotation given below gives rise to a doubt as to whether the word *sospitas* is intended for a form of address or not. This example, the only one found, occurs in the letters of Ambrose, addressed to the Church of Milan by Pope Siricius. The dictionaries have nothing to offer as to this use of the word, and it is not discussed by Engelbrecht.

To the Church of Milan:

Optarem semper, fratres carissimi, dilectionis et pacis vestrae sinceritati gaudia nuntiare, ita ut vicissim discurrentibus litteris sospitatis vestrae iuvaremur iudicio. Ambrose, Ep. of Pope Siricius.

strenuitas: Zeal—σπουδή.

This is a very rare title found only once in a letter of Augustine addressed to a layman. *Strenuitas* used in this sense is not discussed in any of the dictionaries, nor is it listed by Engelbrecht in his study.

To a layman:

Non debui contemnere petitionem tuam, qua desiderasti me instituI, quemadmodum te oporteat haereticis, quorum salus in Domini misericordia instantia quoque tuae strenuitatis inquiritur. Augustine, Ep. 204, 317, 9.

Unclassified

honestas: Honesty.

This is found once in the spurious letters of Sulpitius Severus. It is addressed to some person whose rank cannot be learned. This word is not discussed by Engelbrecht, nor is it recognized in the sense of a title by any of the dictionaries.

Unclassified: Licet domnus et germanus meus de vestra petierit honesta ut Tutum velitis esse tutissimum. Sulpitius Severus, Ep. 4, 20, 242.

laudabilitas: Praiseworthiness.

All the dictionaries agree in defining this word as an honorary title, citing only the Theodosian Code for examples. Engelbrecht lists it as a title of rank for laymen, and he cites Symmachus. Among the spurious letters of Sulpitius Severus, I find this illustration of the word *laudabilitas* used in the sense of a title. To whom the letter was directed cannot be learned.

Oportet laudabilitatem vestram bonis favere propositis, ut is qui beneficio Dei pium munus indeptus est, in foveam theatralem cadere cogatur. Sulpitius Severus, Ep. 5, 20, 243.

Titles for the Deceased

memoria: Memory—*τῆς ἁγίας μνήμης—τῆς θείας μνήμης—τῆς μακαρίας μνήμης.*

Memoria with the adjectives *beata, beatissima, bona, honoranda, religiosissima, sancta, venerabilis,* and *veneranda,* is used as an epithet for deceased popes and bishops. With *sancta* it is used once referring to a priest. With *augusta, beata, clementissima, diva, gloriosa, gloriosissima, piissima, religiosa, sancta, venerabilis,* and *veneranda* it is used in reference to the emperors. With *beata, expectanda, sublimis,* and *venerabilis,* it is applied to lay persons, both men and women.

The writers in whose letters these expressions are found are: Augustine, Ambrose, Jerome, Remigius, Capreolus, Lucifer, Hosius, Vigilius, and Ennodius; the popes, Mark, Liberius, Siricius, Innocent I, Boniface I, Celestine I, Sixtus III, Leo I, Hilary, Simplicius, Felix III, Gelasius I, Symmachus, Hormisdas, Boniface II, Agapitus, and Silverius.

The dictionaries have not much to offer on this use of *memoria.* Forcellini states that among the Christian writers a man is said to be *beatae memoriae* who has lived well, i. e. *pie vita functus est.* Krebs-Schmalz defines the same phrase as very late Latin applied to a deceased person. Engelbrecht has not treated this word in his study of titles, but Goelzer calls attention to it in his study of the Latin of Avitus.

Of popes:

Beatae memoriae:

. . . per beatae memoriae sanctum Leonem. . . . Pope Gelasius I, Ep. 3, 59, 22.

Similar: Pope Simplicius, Ep. 7, 58, 44; 8, 46; Hormisdas, Ep. 47, 108, 21; 49, 114, 8; 59, 134, 15; 60, 138, 7; 79, 222, 3; 82, 229, 17; 89, 339, 13; 27; 92, 351, 12; 117, 523, 9; Symmachus, Ep. 4, 62, 52; Celestine, Ep. 14, 50, 487; Gelasius I, Ep. 5, 59, 32; Boniface I, Ep. 2, 20, 752; Felix III, Ep. 2, 58, 899; Sixtus III, Ep. 3, 50, 591; Agapitus, Ep. 1, 66, 35.

beatissimae memoriae:

. . . scripsimus etiam ad beatissimae memoriae papam Innocentium. . . . Augustine, Ep. 186, 47, 7.

bonae memoriae:

Sed quia susceperat illum bonae memoriae Iulius episcopus decessor meus, verebar ne. . . . Pope Liberius, Ep. 2, 8, 1366.

Similar: Ibid. 1395.

religiosissimae memoriae:

Anastasius siquidem religiosissimae memoriae. . . . Pope Hormisdas, Ep. 123, 702, 21.

sanctae memoriae:

Nam quia contra iura canonica temporibus sanctae memoriae Bonifacii papae, ipso vivente, successor eius designari conabaris, . . . Pope Silverius, Ep. 1, 66, 85.

Similar: Pope Innocent I, Ep. 23, 20, 546; Leo I, 3, 54, 609; 40, 815; Hilary, Ep. 4, 58, 21(2); 8, 25; 11, 29; 30; Simplicius, Ep. 2, 58, 36; 5, 41; 42; 7, 44; 16, 55; 17, 56; Felix III, Ep. 1, 58, 894; 896(2); 2, 899; 901(2); 903(2); 9, 935; Gelasius I, Ep. 13, 59, 72(2); 73; Avell. Ep. 58, 132, 7; App. 793, 11; 16; Pope Silverius, Ep. 1, 66, 87; Augustine, Ep. 165, 543, 1; 209, 351, 26; Lucifer, Ep. 7, 330, 7.

venerabilis memoriae:

. . . ad eundem venerabilis memoriae Zosimum. . . . Pope Boniface I, Ep. 2, 20, 754.

Similar: Pope Celestine I, Ep. 2, 50, 426.

venerandae memoriae:

. . . venerandae memoriae Leonis episcopi. . . . Pope Hormisdas, Ep. 125, 539, 17.

Similar: Pope Siricius, Ep. 1, 13, 1133.

Of bishops:

beatae memoriae:

Sed quia Proclo beatae memoriae quiescente, qui factus fuerat . . . episcopus. . . . Pope Boniface II, Ep. 2, 65, 34.

Similar: Capreolus, Ep. 1, 53, 845; Pope Mark, Ep. 1, 8, 853; Celestine I, Ep. 10, 50, 457; 21, 531; Leo I, Ep. 83, 54, 919; 93, 939; 130, 1078; 1080; 131, 1081; Gelasius I, Ep. 13, 59, 73; Avell. Ep. 59, 134, 13; 68, 151, 19; 69, 155, 7; Augustine, Ep. 44, 119, 17; 213, 374, 5; 376, 15; Ambrose, Ep. 15, 10.

beatissimae memoriae:

. . . consului de hac re beatissimae memoriae virum Ambrosium. . . . Augustine, Ep. 54, 161, 2.

religiosissimae memoriae:

. . . sub temporibus Iohannis religiosissimae memoriae. . . . Pope Hormisdas, Ep. 192, 650, 2.

honorandae memoriae:

. . . quodque honorandae S. Flaviani memoriae non repugnet, . . . Pope Leo I, Ep. 80, 54, 915.

Note: This is the only case where the adjective is separated from the *memoriae.*

sanctae memoriae:

Eusebius sanctae memoriae coniunxit. . . . Ambrose, Ep. 64, 66; 68.

Similar: Augustine, Ep. 51, 147, 5; Pope Celestine I, Ep. 13, 50, 481; 22, 539; Leo I, Ep. 67, 54, 886; 69, 891; 70, 893; 77, 905; 907; 79, 911; 80, 915; 88, 927; 929; 93, 939; 119, 1044; 1045; 120, 1052; 121, 1056; 122, 1058; 124, 1062; 132, 1083; 135, 1097; Gelasius I, Ep. 13, 59, 67(3); 72(2); 73; Ambrose, Ep. 5, 1; 13, 3; 4; 14, 7; 16, 1.

venerandae memoriae:

. . . ad venerandae memoriae Flavianum. . . . Pope Leo I, Ep. 65, 54.

Of a priest:

sanctae memoriae:

. . . quod quidem in dormitione sanctae memoriae Nepotiani presbyteri. . . . Augustine, Ep. 75, 285, 4.

Of the emperor:

augustae memoriae:

. . . a fratre clementiae tuae augustae memoriae Gratiano. . . . Ambrose, Ep. 17, 5.

Similar: Ambrose, Ep. 18, 34; 21, 2; 15; 57, 2; 5; Pope Leo I, Ep. 121, 54, 1056; Simplicius, Ep. 4, 58, 39(2); 45(2); Felix III, Ep. 2, 58, 900; 903; 12, 971; Avell. Ep. 56, 126, 15; 127, 15; 60, 137, 4; 10.

beatae memoriae:

. . . tuque ac beatae memoriae frater Constans, nos omnes convocastis. Hosius, Ep. 1, 8, 1328.

clementissimae memoriae:

. . . ad memoriae clementissimae Leonem. . . . Avell. Ep. 92, 350, 2.

divae memoriae:

Epistola Leonis ad Theodosium divae memoriae per quam rogavit specialem synodum in partibus Italiae fieri, . . . Leo I, Ep. 43, 54, 821.

gloriosae memoriae: (Empress.)

Angit me . . . quod gloriosae memoriae germana vestra transiit. Sed consolari possumus, quia. . . . Remigius, Ep. 1, 65, 963.

gloriosissimae memoriae:

Haec a gloriosissimae memoriae Constantino peculiariter honorata est ut. . . . Constantina nomen acceperit. Pope Leo I, Ep. 65, 54, 882.

piissimae memoriae:

. . . si legem piissimae memoriae Theodosii, quam generaliter in omnes haereticos promulgavit, . . . Augustine, Ep. 185, 24, 8.

religiosae memoriae:

Dat specie maximum signum recens religiosae memoriae Marciani imperatoris exemplum. Pope Hormisdas, Ep. 126, 544, 6.

sanctae memoriae:

De Christiano etenim imperatore et sanctae memoriae filio Constantino. . . . Lucifer, Ep. 7, 327, 22.

Similar: Lucifer, Ep. 7, 331, 10.

venerabilis memoriae:

Venerabilis memoriae divus Valentinianus, pater clementiae tuae, hac fide fideliter imperavit. Avell. Ep. 39, 89, 27.

venerandae memoriae:

Sed gratias Deo, qui post excessum sanctae et venerandae memoriae Marciani, talem principem omnium electione prospexit, ut in eius virtutibus et Romana respublica et religio Christiana gauderet. Pope Leo I, Ep. 146, 54, 1115.

Of lay persons in general:

beatae memoriae:

Theodoram sororem beatae memoriae Lucini. . . . Jerome, Ep. 76, 36, 13.

Similar: Ibid. Ep. 24, 214, 10.

expectandae memoriae:

Super expectandae memoriae viri Sabini exhibetur praefata concinnatio, qui hactenus aegritudinis tentus obstaculis sine vitio suo constituta violavit. Ennodius, Ep. 25, 197, 30.

sanctae memoriae:

. . . quod sanctae memoriae mater tua Titania multo fuit tempore sub marito. Jerome, Ep. 54, 466, 7.

venerabilis memoriae:

Huc accessit quod in causa venerabilis memoriae Mari, dum apud urbem essem, . . . Ennodius, Ep. 8, 137, 7.

recordatio: Memory—*τῆς ἁγίας μνήμης—τῆς μακαρίας μνήμης.*

Recordatio with the adjectives *beata, sancta, veneranda,* and *venerabilis* is used as an epithet for deceased popes and bishops. With the adjectives *augusta, clementissima,* and *pia* it is applied to deceased emperors.

Popes used the expression, *praedecessor meus sanctae recordationis,* and the bishops writing to the pope referred to their predecessors in the same terms. The adjectives *beata* and *sancta* were the regular forms of the fourth century, but in the fifth century writers we find other adjectives also. *Venerabilis recordationis* seems to have been reserved for the bishops, as we find no example of its use as an epithet for the deceased popes.

That it was a conventional form is evident from a letter of Pope John II, in which he refers to the pontiffs of the Roman Church, *beatae recordationis* (*ut diximus*).

The writers in whose letters this title is found are: Popes Mark, Siricius, Innocent I, Boniface I, Celestine I, Leo I, Simplicius, Felix III, Symmachus, Hormisdas, Boniface II, and John II.

The dictionaries do not discuss this use of *recordatio,* nor does Engelbrecht record its occurrence.

Of popes:

beatae recordationis:

Haec est igitur vera vestra fides, haec certa religio; hoc beatae recordationis (ut diximus) Patres omnes praesulesque Romanae ecclesiae, quos in omnibus sequimur, . . . Pope John II, Ep. 66, 19.

Similar: Pope Innocent I, Ep. 6, 20, 496; Leo I, Ep. 3, 54, 608; Simplicius, Ep. 4, 58, 39; Symmachus, Ep. 8, 62, 64; Boniface II, Ep. 1, 65, 31; Avell. Ep. 92, 349, 18.

sanctae recordationis:

. . . quod decessor noster sanctae recordationis Anastasius. . . . Pope Symmachus, Ep. 3, 62, 51.

Similar: Pope Mark, Ep. 1, 8, 853; 855; Siricius, Ep. 1, 13, 1132; Innocent I, Ep. 16, 20, 520; Avell. Ep. 92, 349, 23.

venerandae recordationis:

Vos ad eundem venerandae recordationis pontificem iam reduc-

tum sacras venerabiles mox dedistis, . . . Pope Felix III, Ep. 2, 58, 901.

Of bishops:

sanctae recordationis:

. . . a proprio episcopo sanctae recordationis Flaviano. . . . Pope Leo I, Ep. 103, 54, 989.

Similar: Pope Celestine I, Ep. 21, 50, 530; Avell. Ep. 127, 545, 4.

beatae recordationis:

. . . beatae recordationis Augustinus episcopus, . . . Pope Boniface II, Ep. 1, 65, 31.

Similar: Pope Celestine I, Ep. 21, 50, 533; Leo I, Ep. 6, 54, 617.

venerabilis recordationis:

Gregorii etiam Emeretensis episcopi, qui in locum Patruini venerabilis recordationis est ordinatus, querela, si qua est, audiatur. Pope Innocent I, Ep. 3, 20, 491.

Similar: Pope Celestine, Ep. 23, 50, 546.

Of emperors:

clementissimae recordationis:

Clementissimae recordationis princeps Theodosius. . . . Pope Boniface I, Ep. 15, 20, 783.

Similar: Pope Leo I, Ep. 65, 54, 882.

piae recordationis:

. . . sub magno Theodosio piae recordationis. . . . Pope Leo I, Ep. 65, 54, 981.

augustae recordationis:

. . . quae sanctae memoriae praedecessor meus Leo ad consultationem augustae recordationis Leonis scripsit, . . . Pope Simplicius, Ep. 5, 58, 42.

Similar: Avell. Ep. 59, 134, 14.

B. *Titles of Diffidence or Depreciation.*

As a substitute for the first personal pronoun in expressing depreciation of self, a few abstract nouns are found in the letters of the popes and bishops. No distinct classification of these can be made, as none of the titles seems to be restricted to a particular relation. These expressions occur more frequently, however, in letters exchanged by those of equal rank than in the letters from superiors or inferiors. A discussion of each of these titles follows:

exiguitas: Smallness, Littleness—*οὐδένεια.*

This word has received no mention in any of the dictionaries as a title applied to a person. Neither Engelbrecht nor Goelzer has listed it in the studies they have made of titles. It is found in some of the letters of the popes from the middle of the third century through the fourth, fifth, and sixth, so that it assumes a sort of stereotyped form. The writers who used it are: Popes Lucius, Mark, Leo I, Symmachus, and Hormisdas; also, Augustine, Ennodius, and Lucian (priest).

The examples listed below show that this word was used in all relations,—the pope used it when writing to those of lower rank; bishops, when writing to other bishops or to laymen of high rank; and bishops styled themselves *exiguitas mea* when writing to the pope.

Used when writing to a superior:

Ex his ergo reliquiis transmisi Beatitudini vestrae: quas cum susceperitis, orate pro exiguitate mea, ut dignus inveniam in conspectu Domini. Lucian (priest), Ep. 1, 41, 815.

Similar: Avell. Ep. 166, 617, 5.

Used among equals:

. . . litteras . . . quibus exiguitatem meam visitare dignatus es, . . . Augustine, Ep. 197, 231, 4.

Bishop to laymen of rank:

Et quod rescripta exiguitatis meae iure praerogatae benivolentiae reposcendo addidisti dicens, . . . Augustine, Ep. 257, 604, 12.

Similar: Ennodius, Ep. 1, 154, 5; 7, 133, 33; Augustine, Ep. 146, 274, 5.

Used when writing to an inferior:

Pope Lucius, Ep. 1, 3, 982; Mark, Ep. 8, 856; Leo I, Ep. 3, 54, 606; Symmachus, Ep. 2, 62, 50.

humilitas: Humility, My Humble Self—βραχύτης—ταπείνωσις.

There is no mention in any of the dictionaries of the word *humilitas* as an equivalent of *My Humble Self*. It is recorded by neither Engelbrecht nor Goelzer. Illustrations of this title are found in the letters of the following: Ambrose, Paulinus, Aurelius, Augustine, Capreolus, Leporius, Ruricius, Faustus, Ennodius, Fulgentius, Avitus, Popes Felix II, Siricius, Boniface I, Leo I, Hilary, Felix III, Gelasius I, Hormisdas, and Boniface II.

Used when writing to a superior:

Memorem coronam vestram humilitatis nostrae Christus Dominus longaeva aetate conservet, domine beatissime pater, . . . Pope Leo I, Ep. 68, 54, 889. Et non forsitan per negligentiam portitoris, aut per longinqui itineris difficultatem, humilitatis nostrae ad vos scripta non potuerint ex hoc negotio pervenire, etiam suggestionem nostram maluimus iterare. Pope Hilary, Ep. 58, 17.

Similar: Pope Leo I, Ep. 165, 54, 1155; Pope Hilary, Ep. 5, 58, 23; Pope Boniface I, Ep. 2, 20, 752; Pope Hormisdas, Ep. 136, 559, 2; 215, 674, 5; Boniface II, Ep. 2, 65, 35; Avitus, Ep. 41, 69, 12; 76, 92, 11; Pope Felix II, Ep. 1, 13, 17.

To equals:

Sed quoniam pro honore Dei . . . gloriosissimorum principum Christianorum fidem rectam et catholicam custodientium accessit auctoritas, quam per humilitatem meam universis coepiscopis voluerunt intimari. Aurelius, Ep. 1, 20, 1012.

Similar: Augustine, Ep. 33, 19, 12; 51, 144, 2; 97, 516, 22; 219, 430, 1; 251, 599, 18; 260, 617, 1; Faustus, Ep. 18, 58, 867; Capreolus, Ep. 53, 847; Ennodius, Ep. 14, 300, 14; Paulinus, Ep. 1, 429, 2; 3, 13, 10; 16, 14; 5, 34, 10; 18, 128, 21; 20, 144, 21; 51, 424, 6; 15; Ruricius, Ep. 12, 274, 31; 15, 308, 23; 16, 309, 3; 8, 317, 15; 12, 321, 23; 57, 348, 9; Leporius, Ep. 31, 1232.

Popes and bishops writing to civic officers:

Sed ubi serenitatis tuae benivolentiam comperi . . . humilitatis

meae clementer expetisse sermonem, . . . Pope Gelasius I, Ep. 8, 59, 41.

Similar: Fulgentius, Ep. 65, 226; Ennodius, Ep. 27, 227, 16.

Writing to inferiors: Pope Hilary, Ep. 5, 58, 22; Felix III, Ep. 1, 58, 895; 2, 899.

ignorantia: Ignorance—οὐδένεια.

There is no mention in any of the dictionaries of this word used in the sense of the words, *humilitas, parvitas,* etc. Neither Engelbrecht nor Goelzer has listed it in their studies of titles.

Used in this manner it occurs only once, and that is in a letter of Sidonius to another bishop.

A bishop writing to another bishop:

Restat, ut vestra beatitudo conpunctorii salubritate sermonis avidam nostrae ignorantiae pascat esuriem. Sidonius, Ep. 6, 98, 19.

infirmitas: Feebleness, Weakness.

None of the dictionaries mentions this use of the word *infirmitas,* nor has Engelbrecht recorded its occurrence in his study of titles. It was rarely used, the illustrations given below showing that Augustine and Fulgentius were the only writers who used it. In the letter of Augustine to the bishop Hesychius, it is difficult to determine whether the word is used in its literal sense, or whether it is intended as a substitute for the pronoun of the first person.

Nunc ergo, fili, audi me, . . . audi ergo me, immo Dominum Deum nostrum per ministerium infirmitatis meae; recole, qualis fueris, . . . Augustine, Ep. 220, 432, 26.

Similar: Augustine, Ep. 199, 256, 9; Fulgentius, Ep. 18, 65, 493.

mediocritas: Mediocrity, Insufficiency—μετριότης.

The dictionaries quote Aulus Gellius and translate his *mediocritas mea* as *my insufficiency,* or *the least that I am.* Harpers' quotes Velleius, translating *nostra mediocritas* as *my modest self.* This use of the word is not recorded in the studies of Engelbrecht or Goelzer.

We find that this use of the word occurred rather frequently in the successive centuries, from Cyprian in the middle of the third to Remigius in the latter part of the sixth century. The writers in

whose letters it is found are: Cyprian, Lucifer, Ambrose, Augustine, Sidonius, Ennodius, Remigius, Popes Sylvester, Innocent I, and Simplicius.

Used when writing to a superior:

Hoc itaque gestum, domine frater, sanctae charitati tuae intimandum duximus, ut statutis nostrae mediocritatis etiam apostolicae sedis adhibeatur auctoritas, . . . Pope Innocent I, Ep. 26, 20, 565.

Used when writing to equals:

Utinam mediocritati meae ista suppeteret, quae in nomine Domini habere vos cupio. Remigius, Ep. 4, 65, 970. Nectarium autem cum nuper nostra mediocritas Constantinopoli cognoverit ordinatum, . . . Ambrose, Ep. 13, 5.

Similar: Sidonius, Ep. 3, 96, 23; 8, 111, 31; Pope Simplicius, Ep. 10, 58, 48; 13, 50; Lucifer, Ep. 4, 322, 5; Augustine, Ep. 198, 235, 15.

Used when writing to inferiors:

. . . consuluisti mediocritatem nostram, fili carissime, . . . Cyprian, Ep. 69, 749, 5. Quid autem sit quod censerimus, scripto nostrae mediocritatis subiunximus. Pope Sylvester, Ep. 2, 8, 819. Hunc mediocritas nostra in aedificationis cura dum sequitur, ad consummationem Deo auspice vota perduxit. Ennodius, 121, 19.

Note: This is not a letter, but found in a bishop's sermon. It shows the use of the term to good effect.

moderatio: Moderateness.

Used in the nature of a title, this word is found once in a letter of Pope Hilary addressed to a bishop. None of the dictionaries discusses this use of *moderatio,* nor is it listed by Engelbrecht or Goelzer.

Used when writing to an inferior:

Unde nostrae moderationis tenentes, ad Veranum fratrem et coepiscopum nostrum scripta direximus, ut. . . . Pope Hilary, Ep. 11, 58, 31.

modicitas: Moderateness—*σμικρότης.*

Modicitas appears once in a letter of Augustine, and although ironical it has the nature of a title of address. There is no mention in any of the dictionaries of this use of the word, nor is it listed by Engelbrecht or Goelzer. The letter is addressed to the bishop Optatus.

Habent litterae tuae nescio quot senes et a doctis sacerdotibus institutos viros quos ad tuae modicitatis intellegentiam assertionemque veritate plenissimam revocare non poteras, nec tamen exprimis, quaenam sit assertio tua veritate plenissima, ad quam senes et a doctis sacerdotibus institutos revocare non poteras. Augustine, Ep. 202A, 306, 2.

parvitas: My Insignificance—*βραχύτης.*

The dictionaries quote Valerius Maximus in the expression, *mea parvitas,* which they translate as *My Smallness,* or *I.* Harpers' has *My Humble Self* as an equivalent for *mea parvitas.* The word is not discussed by Engelbrecht, but Goelzer cites two references from Jerome. The quotations given below are taken from the following writers: Jerome, Paulinus, Augustine, Ambrose, Porphyrius, Patrick, Capreolus, Sidonius, Ennodius, Fulgentius, Popes Anastasius I, Felix III, and Hormisdas.

Unlike *humilitas,* this word does not show such a wide use of writers, and moreover the examples are taken from letters exchanged between equals. On one occasion, a pope uses *parvitas nostra* when writing to a bishop, and another pope likewise when writing to the emperor. Letters to Pope Hormisdas show this title used by a bishop, when addressing the pope. Ennodius uses it chiefly when writing to civic officers.

Used when writing to a superior:

Oret igitur vestra sanctitas . . . pro nostra parvitate. To Pope Hormisdas, Ep. 233, 710, 7.

Similar: Pope Hormisdas, Ep. 49, 114, 4; 115, 2; 218, 679, 24; 230, 696, 3.

Used when writing to equals:

Sancti fratres, qui cum nostra sunt parvitate . . . te salutant.

Augustine, Ep. 125, 745, 5. In ipso profectionis articulo sancti nostri Asterii hypodiaconi beatitudinis tuae ad me litterae pervenerunt, quibus satis facis te contra parvitatem meam librum Romam non misisse. Jerome, Ep. 102, 235, 1.

Similar: Jerome, Ep. 21, 142, 9; 62, 583, 13; 102, 235, 1; Augustine, Ep. 88, 408, 4; 15; 156, 448, 4; 216, 398, 9; Ambrose, Ep. 10, 8; Paulinus, Ep. 51, 424, 30; Capreolus, Ep. 53, 847; 849; Porphyrius, Ep. 1, 19, 391; Patrick, Ep. 1, 53, 816; Fulgentius, Ep. 16, 65, 451; Ennodius, Ep. 3, 10, 17; 22, 32, 13; 17, 70, 12; 18, 116, 7; 6, 173, 19; 15, 190, 30; 27, 227, 13; 17, 240, 32; Pope Felix III, Ep. 5, 58, 917.

Used when writing to an inferior:

Quam epistolam ad fratrem et coepiscopum nostrum Venerium . . . parvitas nostra transmiserit, ex subditis poteris comprobare. Pope Anastasius I, Ep. 48, 237. . . . ita splendorem tuae sanctitatis, et eas quas in Domino habes virtutes, subinde quodammodo parvitatis nostrae favorabilis sermo prosequitur. Ibid. Ep. 48, 233.

pusillitas: Unimportance—*σμικρότης.*

None of the dictionaries discusses *pusillitas* as applied to a person, nor is it listed in the studies of Engelbrecht or Goelzer. Forcellini gives a reference to the word in Ep. 152 of Jerome; and Benoist-Goelzer, to Ep. 119, but neither one mentions this specific use.

This title is not found frequently. The six examples found are distributed through the third, fourth, and fifth centuries. The same quotations found in the letters of Popes Lucius, Felix I, and Mark are evidence that the expression was a stereotyped one. Ruricius uses this title when he addresses other bishops, and other examples are taken from the letters of popes to bishops. In one letter we find it used by a priest in addressing superiors.

When writing to a superior:

Visio quae apparuit meae pusillitati a Deo ter, de revelatione reliquiarum beati et gloriosi proto martyris Stephani, . . . Lucian, Ep. 1, 41, 807.

Used when writing to an equal:

Non enim adhuc valet pusillitas nostra metum obnoxias conditionis expellere et caritati perfectae purgata corda reserare, . . . Ruricius, Ep. 1, 299, 22.

Used when writing to inferiors:

Quorum et pusillitas mea, licet impar et minima, pro suscepto tamen divina dignatione ministerio pedissequa cupit existere. Pope Felix I, Ep. 3, 5, 154.

Similar: Pope Lucius, Ep. 1, 3, 982; Mark, Ep. 8, 856.

CHAPTER II

Concrete Nouns

Although the dignitaries of the Church and State were addressed by means of the various extravagant titles discussed in the preceding chapter, there existed at the same time a wide use of concrete terms less pretentious in their significance. Some were used very extensively among nearly all Christian writers, and continuously through the centuries; others are found only in occasional letters. Certain ones of these titles, such as *brethren* and *father* seem to have persisted even to our own day. A discussion of these nouns follows:

alumna: Foster daughter.

This is found once in a letter of Salvian to his sister. Gaude ergo, alumna Christi, . . . Salvian, Ep. 5, 213, 13.

amicus: Friend—κεφαλή.

Examples from Augustine, Jerome, Eucherius, and Ennodius show that this word was addressed to fellow ecclesiastics. Rusticus, a priest, addressed his bishop as *amicus Dei.*

Vale, mi amice carissime, . . . Augustine, Ep. 72, 262, 7.

Similar: Jerome, Ep. 58, 538, 13; Eucherius, Ep. 3, 198, 13; Ennodius, Ep. 8, 178, 24.

antistes: Bishop.

This is found occasionally in Augustine's letters, but not in the salutation. For the salutations, *episcopus* and *consacerdos* are the usual forms.

Beatissimus frater Severus de condiscipulatu nostro Milevitanae antistes ecclesiae. Augustine, Ep. 31, 8, 6.

Similar: Augustine, Ep. 260, 616, 8.

archdiaconus: Archdeacon.

This is found in the letters of Pope Hormisdas, and the archdeacon receives the title *caritas vestra.*

. . . quia Deus noster qui remedio fuit, adversis opprimi caritatem vestram noluit sed probari. Avell. Ep. 155, 602, 24.

archiepiscopus: Archbishop—ἀρχιεπίσκοπος.

The salutations of some letters to Pope Simplicius and to Pope Hormisdas contain this form.

Domino sancto et beatissimo patri archiepiscopo Simplicio Acacius. Pope Simplicius, Ep. 14, 59, 86.

Similar: Avell. Ep. 165, 616, 3.

archpontifex: Archpontiff.

Salutations of the letters to Pope Hormisdas often contain this title.

Domino meo sanctissimo Hormisdae primae archpontifici papae urbis Romae Iustinianus comes. Avell. Ep. 162, 614, 3.

Christicola: Christian.

This is defined in the Harpers' dictionary as a poetic designation for Christian, and a reference from Prudentius is cited. The example given here is from Montanus to a fellow bishop.

Domino eximio praecipuoque Christicolae domino et filio Thuribio Montanus episcopus. Montanus, Ep. 2, 65, 54.

cliens: Client, Follower.

Ruricius addressing another bishop illustrates the use of this word in the sense of *friend.*

Sancto Ruricius cliens patrono Sedato . . . salutem. Ruricius, Ep. 19, 328, 28.

coepiscopus: Co-bishop.

The dictionaries define this word as an appellation which bishops used among themselves, meaning an associate bishop, or a co-bishop. The T. L. L. states that it is found in the Church from Cyprian on; and references are cited from Cyprian, Lucifer, Jerome, Augustine, Avitus, Optatus, Aurelius, Paulinus, and the Avellana. It is also found in a letter of Pope Anastasius I.

. . . per coepiscopum meum Vindemialem. . . . Augustine, Ep. 200, 293, 8.

Similar: Jerome, Ep. 92, 147, 7.

collega: Colleague.

Bishops are sometimes referred to in the letters of Augustine as *frater et collega meus.*

. . . frater et collega meus Samsucius, episcopus Turrensis ecclesiae. Augustine, Ep. 34, 27, 1.

Similar: Augustine, Ep. 59, 219, 19.

comminister:

comministrator: Fellow Helper.

These words are addressed to both bishops and popes. They are not listed in Harpers' dictionary, but they are often found in the letters of Popes Liberius, Leo I, and Hormisdas.

Sanctissimo et beatissimo patri et comministro archiepiscopo antiquae Romae Leoni, Anatolius in Domino salutem. Pope Leo I, Ep. 101, 54, 975.

Similar: Pope Liberius, Ep. 3, 8, 1381; Avell. Ep. 233, 707, 15.

condiaconus: Co-deacon.

This rather unusual form is found in a letter from the bishop Fulgentius to one of his deacons.

Domino venerabili et in Christo caritate plurimum desiderabili, sancto fratri et condiacono Ferrando, Fulgentius servorum Christi famulus in Domino salutem. Fulgentius, Ep. 12, 65, 380.

conpresbyter: Co-priest.

Priests and bishops are addressed as *conpresbyteri* in the letters of Ambrose, Augustine, Fulgentius, Cyprian, Paulinus, Lucifer, Ruricius, and the Avellana.

Domino venerando et exoptatissimo fratri et conpresbytero Hieronymo Augustinus in Domino salutem. Augustine, Ep. 73, 263, 3.

consacerdos: Fellow Bishop.

This is found commonly in Augustine, Ambrose, and Aurelius.

Quas impietates obicis fratri nostro et consacerdoti nostro Ambrosio, dicito. Ambrose, Gesta, 48.

Similar: Augustine, Ep. 34, 26, 19.

conservus: Fellow Servant.

Jerome addresses Paulinus, the priest, as *conservus,* and Augustine uses the same term in addressing a layman of rank.

Audi ergo, mi conserve, amice, germane, . . . Jerome, Ep. 58, 538, 13.

Similar: Augustine, Ep. 96, 514, 5.

consors: Partner.

In the Gesta found among the letters of Ambrose, this word is used as an equivalent for fellow bishop.

Palladius: . . . absentibus consortibus nostris, nos respondere non possumus.

Ambrosius: Qui sunt consortes nostri?

Palladius: Orientales episcopi. Gesta, 6.

cultor: Lover.

Benedict applies this title to himeslf. It is also found in a letter from the Emperor to Ambrose.

Dominico sacerdoti Remigio, et frater et conservus in Christo Jesu, coenobialis vitae humilis cultor Benedictus. Benedict, Ep. 1, 66, 935.

Similar: Ambrose, Ep. 1, 3.

diaconus: Deacon—διάκονος.

This is found in the letters of many writers.

Sulpitius Severus Aurelio diacono salutem. Sulpitius Severus, Ep. 2, 20, 178.

Similar: Paulinus, Ep. 61, 1074; Augustine, Ep. 263, 632, 14.

diacones: Deacons.

This form is found in the letters of Cyprian.

Cypriano papati presbyteri et diacones Romae. . . . Cyprian, Ep. 36, 572, 9.

doctor: Doctor.

In a letter of Augustine we find Cyprian referred to as *ille doctor.*

. . . de dominica oratione quam doctor ille exponeret. . . . Augustine, Ep. 217, 404, 16.

domina: Lady.

This is found in all letters of Augustine and Jerome addressed to ladies. It is usually accompanied by one or more adjectives.

Dominae religiosissimae et sanctae filiae Sapidae Augustinus in Domino salutem. Augustine, Ep. 263, 631, 13.

Similar: Augustine, Ep. 267, 651, 2; Jerome, Ep. 22, 145, 15; 45, 327, 10.

dominissimus: Lord.

This rather unusual form is found in a letter of Paulinus, bishop of Petricordia, to a fellow bishop.

Versus per dominissimum meum diaconum sicut praecepistis, emisi, quos. . . . Paulinus, Ep. 61, 1074.

dominus: Lord—δεσπότης.

This is the most common form of address to ecclesiastics of all ranks, and often to laymen. It is found in the letters of several authors, a few examples being listed here.

Domino fratri gloriosissimo ac beatissimo episcopo Potamius. Potamius, Ep. 8, 1416.

Similar: Uranius, Ep. 1, 53, 859; Ambrose, Gesta 15; Augustine, Ep. 195, 216, 1; 196, 216, 4.

episcopus: Bishop—ἐπίσημος—πάπας—ἐπίσκοπος.

This form is often found in salutations and other parts of letters to bishops.

Domino dilectissimo fratri Lucifero episcopo et confessori Athanasius in Domino salutem. Lucifer, Ep. 5, 322, 15.

Similar: Augustine, Ep. 49, 140, 5; Potamius, Ep. 8, 1416; Pope Boniface II, Ep. 2, 65, 34.

famulus:

famula: Servant.

These forms are found in the letters of Lucifer, Capreolus, Caesarius, Augustine, Fulgentius, and Pope Hormisdas. They are often used with *Christi* or *Dei.*

Fulgentius, servorum Christi famulus. . . . Fulgentius, Ep. 1, 65, 303; Coegisti me, famula Dei ac venerabilis in Christo soror, . . . Caesarius, Ep. 1, 67, 1125.

Similar: Augustine, Ep. 126, 7, 23; 216, 402, 23; Lucifer, Ep. 2, 321, 4; Caesarius, Ep. 2, 67, 1128.

filius: Son.

filia: Daughter.

These words are quite commonly used, and in the case of the word *filius,* no convention seems to have ruled its application. It is addressed to fellow bishops, to all ranks of the lower clergy, and also to the laity. Both *filius* and *filia* are distinct titles of affection. They are found frequently in Ambrose, Augustine, Jerome, Ennodius, and others.

Vir spectabilis filius noster comes Classicanus . . . questus est . . . Augustine, Ep. 250, 593, 16; Frater tuus, filia, mente vivit, carne dormit. Augustine, Ep. 263, 633, 24.

Similar: Augustine, Ep. 80, 347, 12; 101, 542, 21; 209, 352, 9; Ambrose, Ep. 2, 27; 82, 14; Jerome, Ep. 22, 181, 1; 65, 616, 3; 107, 291, 15.

frater: Brother—ἀδελφός.

This form of address is of very frequent occurrence, and no regulation seems to govern its application in either ecclesiastical or lay offices. Popes and bishops address each other as *frater,* and the bishops apply it to the lower clergy. Emperors call bishops by this title, and all ranks of the laity receive the same appellation.

. . . sancto fratri et coepiscopo meo Benenato rescripsi. Augustine, Ep. 255, 602, 22; Ideo fratres, hortor dilectionem vestram . . . Pope Mark, Ep. 8, 856.

Similar: Augustine, Ep. 34, 25, 23; 39, 67, 4; Ambrose, Ep. 16; 42, 13; Hilary, Ep. 10, 641; Pope Lucius, Ep. 1, 3, 976.

homo Dei: Man of God—ἄνθρωπος τοῦ Θεοῦ.

Augustine refers to David as *homo Dei.* As applied to other persons, it is found in the letters of Lucifer and Paulinus.

. . . domine dilectissime ac vere homo Dei. . . . Lucifer, Ep. 5, 323, 26.

Similar: Augustine, Ep. 250, 597, 5; Lucifer, Ep. 6, 327, 13; Paulinus, Ep. 1, 3, 21.

hypodiaconus: Subdeacon.

This form is quite commonly found, particularly in the letters of Augustine.

Cum perlegissemus, frater, litteras tuas quas per Fortunatum hypodiaconum miseras, . . . Cyprian, Ep. 36, 572, 12.

Similar: Augustine, Ep. 39, 67, 4.

minister: Servant.

This is found often in the letters of Augustine, and is usually accompanied by the word *Dei* or *Christi.*

. . . quam nunc Dominus obtulit servum et ministrum Christi diaconum Paulum ambobus nobis carissimum. Augustine, Ep. 220, 431, 18.

Similar: Augustine, Ep. 263, 632, 2.

papa: Bishop—*πάπας.*

papas:

The writers of the centuries previous to the sixth showed a preference for this word in addressing bishops. Cyprian is addressed by the title *papa* more than by any other. In his letters also the rare form *papas* is found. *Papa* is found very frequently in the letters of Jerome and Augustine, although the other forms, *episcopus* and *sacerdos,* are also used. It was not until the sixth century that the word *papa* was reserved exclusively for the Bishop of Rome.[1]

. . . domine vere sancte et beatissime papa, . . . Augustine, Ep. 172, 639, 5; . . . ora pro nobis, beatissime papa, . . . Pope Silverius, Ep. 66, 86; Didicimus secessisse benedictum Papatem Cyprianum a Crementio subdiacono. . . . Cyprian, Ep. 8, 485, 19; Cypriano papati presbyteri et diacones Romae. . . . Cyprian, Ep. 36, 572, 9.

parens: Father.

The Emperor addressed Ambrose by this title, and it is also found applied to a bishop in one of the letters of Augustine.

Divinitas te servet per multos annos, parens, et cultor Dei aeterni, quem colimus, Jesu Christi. Ambrose, Ep. 1, 3.

Similar: Augustine, Ep. 32, 10, 21.

pater: Father—*πατήρ*

This word occurs in almost all the writers as a term of respect when used by one of lower rank to one of higher, and as a term of affection among those of equal rank.

. . . papa beatissime, pater optime, . . . Augustine, Ep. 225, 465, 18; Domino viro beatissimo sanctoque patri Hormisdae. . . . Avell. Ep. 235, 715, 5.

Similar: Faustus, Ep. 19, 290, 9.

patronus: Patron.

This is found often in the salutations of the letters of Augustine, Faustus, Ruricius, and others.

Domine papa beatissime, ineffabiliter mirabilis, incomparabiliter honorande, praestantissime patrone. Augustine, Ep. 225, 468, 10;

[1] Krebs-Schmalz, s. v.

Domino suo peculiari in Christo Domino patrono Fausto episcopo Ruricius. Ruricius, Ep. 2, 300, 17.

peccator: Sinner.

This is found often in the salutation of the letters of Paulinus and Theresa to Augustine. In a letter of St. Patrick to an Irish prince, the same expression is found. These seem to be the only writers who use it.

Domino fratri unanimo et venerabili Augustino Paulinus et Theresa peccatores. Augustine, Ep. 25, 78, 6; Patricius peccator, indoctus scilicet. . . . Patrick, Ep. 1, 53, 813.

pontifex: High Priest.

This is found in the salutations of letters to Pope Hormisdas, and in one of the letters of Augustine.

Domino beatissimo atque apostolicae sedis probatissimo pontifici Hormisdae papae patri Iuliana Anicia. Avell. Ep. 198, 657, 27.

Similar: Augustine, Ep. 32, 10, 14.

praesul: Pontiff.

This is a very rare form found in a letter of Pope Sylvester.

Silvester episcopus praesul apostolicae et catholicae urbis Romae in Domino salutem. Pope Silvester, Ep. 8, 823.

presbyter: Priest—πρεσβύτερος.

This is a form very frequently found in the letters of many writers, and used for both priest and bishop.

Domino beatissimo et venerabili et in conspectu Domini sincera caritate patri Valerio episcopo Augustinus presbyter in Domino salutem. Augustine, Ep. 21, 49, 9.

Similar: Jerome, Ep. 89, 142, 14.

sacerdos: Bishop.

Up to the time of Jerome *sacerdos* was applied only to bishops, but after Jerome it is found addressed also to priests.[2] Its use, however, is not so frequent as the form *consacerdos.* Ambrose used the expression, *sacerdos Dei,* and the form *domini sacerdotes* is found in many writers.

. . . quando audis sacerdotem Dei ad altare Dei exhortantem populum Dei orare pro incredulis ut eos Deus convertat. . . . Au-

[2] Krebs-Schmalz, s. v.

gustine, Ep. 217, 404, 7; Festina igitur ad me, religiose Dei sacerdos. . . . Ambrose, Ep. 1, 1.

Similar: Ambrose, Ep. 17, 10.

servus: Servant.

This word accompanied by the form *Dei* or *Christi* is found often in the letters of Ambrose, Augustine, Cyprian, Fulgentius, Capreolus, Paulinus, and others.

Paulinus servus Christi Jesu Severo carissimo fratri. . . . Paulinus, Ep. 1, 1, 1.

Similar: Augustine, Ep. 216, 400, 7; 402, 3; Castor, Ep. 49, 53; Cyprian, Ep. 16, 519, 12.

soror: Sister.

Soror used as a title of affection is generally found in conjunction with *filia.* It is not so common as *frater,* the authors listed below being the only ones to use it.

. . . in Christo Domino carissima soror ac filia, . . . Ruricius, Ep. 15, 324, 13; Non enim ignoramus, venerabilis soror et benedicta filia, tuam praeteritam in hoc saeculo gloriam. Paulinus, Ep. 1, 430, 3.

Similar: Caesarius, Ep. 3, 67, 1136.

subdiaconus: Subdeacon.

This form is unusual, being found only once. The more common form is *hypodiaconus.*

Didicimus secessisse benedictum Papatem Cyprianum a Crementio subdiacono, qui a vobis ad nos venit certa de causa, . . . Cyprian, Ep. 8, 485, 19.

virgo: Virgin.

This is found in the letters of Sulpitius Severus, Caesarius, and others.

O virgo, serva propositum tibi magno praemio destinatum. Sulpitius Severus, Ep. 2, 20, 236; . . . O dulcissima virgo Christi, . . . Caesarius, Ep. 3, 67, 1136.

Similar: Sulpitius Severus, Ep. 2, 20, 234.

CHAPTER III

Adjectives

In addition to the titles discussed in the preceding chapters, adjectives were also applied as titles to the various ranks of the clergy and laity. These adjectives are treated here in the following manner:

A. Adjectives Used Attributively.
   I. With Concrete Nouns.
      1. Adjectives applied to popes and bishops.
      2. Adjectives used by popes and bishops expressive of of humility.
      3. Adjectives applied to the lower clergy.
      4. Adjectives applied to the emperor.
      5. Adjectives applied to laymen of rank.
      6. Adjectives applied to laymen and laywomen in general.
      7. Unclassified.
   II. With Abstract Nouns.

B. Adjectives Used Substantively.

A. *Adjectives Used Attributively.*

I. With Concrete Nouns.

1. Adjectives Applied to Popes and Bishops:

No distinction was made in the use of the epithets for the popes and bishops, the following adjectives being ordinarily addressed to both.

admirabilis: Admirable, Esteemed—*θαυμάσιος.*

This is a title of respect, not commonly used but found in Augustine, Ambrose, Jerome, and Pope Celestine I. It is applied to both ecclesiastics and laymen. It is not discussed by Engelbrecht.

To a bishop:

Vides, frater unanime, admirabilis in Christo Domino et suscipiende, . . . Augustine, Ep. 25, 79, 9.

Similar: Augustine, Ep. 119, 699, 15; Ruricius, Ep. 16, 308, 31.

To a Roman senator:

. . . sanctum et admirabilem virum . . . Pammachium. . . . Jerome, Ep. 108, 309, 23.

To a woman:

. . . sanctae licet et admirabilis feminae. . . . Ambrose, Ep. 39, 3.

adorandus: Worthy of being adored.

This is very rare, being found only once in the letters of Pope Hormisdas, where it is addressed to the pope. It is not discussed by Engelbrecht.

Domino sancto beato praedicabili et adorando apostolico patri Hormisdae papae urbis Romae humilis famulus tuus Theodoritus. Avell. Ep. 166, 617, 3.

aequiperandus: Worthy of being made equal.

This is very rare, and is found only once in the letters of Ruricius, where it is addressed to a bishop. It is not discussed by Engelbrecht.

Domino venerabili, admirabili et sanctis omnibus aequiperando fratri Sidonio videnti Ruricius. Ruricius, Ep. 16, 308, 31.

amabilis: Amiable, Worthy of love.

Amabilis, usually with *Deo* or *Christo,* is found in the letters of Marius Mercator, Popes Innocent I, Leo I, and Hormisdas. It is a title of affection, applied to both bishops and emperors, and is more frequently used in the sixth century than in the preceding ones.

To a bishop:

Religioso et Deo amabili consacerdoti Nestorio Cyrillus, . . . Marius Mercator, Ep. 3, 48, 831.

Similar: Avell. Ep. 161, 612, 6; 182, 637, 5; 183, 638, 16; 242, 742, 7; Pope Innocent I, Ep. 21, 20, 544; Leo I, Ep. 39, 54, 814.

To the emperor:

Deo amabili ac piissimo imperatori ex Deo Augusto et principi Iustino Christianissimo. . . . Avell. Ep. 232a, 703, 24.

Similar: Avell. Ep. 242, 742, 17; 102, 468, 20.

amantissimus: Dearest—ἀγαπητός.

This is listed by Engelbrecht as an attribute of friendship, and one example from Jerome is cited. To this is added here one more example from Jerome, and also examples from Augustine, Ambrose, Paulinus, Patrick, Sidonius, Popes Cornelius, Liberius, Innocent I, Celestine I, Sixtus III, Leo I, Gelasius I, Hormisdas, Agapitus, and Silverius. It is often used with *Deo* or *Christo.*

To the pope:

Sanctissimo Deique amantissimo patri Coelestino Cyrillus in Domino salutem. Pope Celestine, Ep. 8, 50, 447.

To a bishop:

Optaveramus, frater amantissime. Pope Agapitus, Ep. 2, 66, 44.

Similar: Augustine, Ep. 32, 9, 5; 100, 536, 7; 184, 731, 6; 201, 297, 14; 298, 14; Ambrose, Ep. 51, 5; Jerome, Ep. 89, 142, 14; Sidonius, Ep. 14, 166, 12; Paulinus, Ep. 20, 144, 21; Pope Cornelius, Ep. 2, 3, 848; Liberius, Ep. 1, 8, 1399; Innocent I, Ep. 10, 20, 512; Celestine I, Ep. 8, 50, 453; Leo I, Ep. 22, 54, 723; 98, 963(17); 964(20); 965(10); 101, 975(2); 979; 985; Gelasius I, Ep. 15, 59, 138; Agapitus, Ep. 7, 66, 46; Silverius, Ep. 2, 66, 86; Avell. Ep. 2a, 46, 13; 6, 49, 6; 7, 50, 3; 8, 50, 13; 10, 52, 1; 11, 53, 12; 12, 54, 2; 15, 61, 18; 18, 65, 18; 21, 68, 26; 33, 80, 18; 86, 330, 15; 240, 740, 7; 242, 742, 16.

To laity:

Pope Sixtus III, Ep. 3, 50, 593; Patrick, Ep., 1, 53, 817; Jerome, Ep. 84, 134, 10.

amicissimus: Most loved, Dearest—ἀγαπητός.

This is found only in the Letters of Pope Sixtus III. It is discussed by Engelbrecht, who gives one of the examples listed below. The title is applied to bishops and to the emperor.

Deo amicissimi Eutherii scripta ad magni nominis Romae episcopum Xystum. Pope Sixtus III, Ep. 4, 50, 593.

Similar: Ibid. Ep. 4, 597(2); 602.

amplectendus: Worthy of being embraced.

This is defined by Engelbrecht as a title of friendship, and Augustine is the only writer cited. Two examples are also found in the letters of Fulgentius. *Amplectendus* is not addressed to laymen, the few examples found being addressed to bishops, archimandrites, and deacons.

To a bishop:

Domino dilectissimo et cultu sincerissimo caritatis observando atque amplectendo fratri et compresbytero Hieronymo Augustinus. Augustine, Ep. 28, 103, 3.

Similar: Augustine, Ep. 37; 40; 63; 96; 186.

To lower clergy:

Dilectissimis et in Christi fide atque gratia plurimum amplectendis sanctis fratribus, Petro diacono, . . . Fulgentius, Ep. 17, 65, 451.

Similar: Ibid. Ep. 15, 65, 435.

beatificandus: Worthy of being blessed.

This is discussed by Engelbrecht, who cites one example from Augustine. It is a term of affection addressed to a bishop. No other examples of the word in this use are found.

Domino sinceriter dilectissimo et votis omnibus beatificando fratri et consacerdoti Paulo Augustinus in Domino salutem. Augustine, Ep. 85, 394, 2.

beatissimus: Most blessed—μακαριώτατος.

The superlative and positive forms of this adjective are discussed together by Engelbrecht, and consequently it is difficult to interpret the citations. It is listed as an attribute for ecclesiastics, but sometimes addressed to the emperor. Examples are cited from Popes Damasus and Innocent I; other examples are cited here.

Beatissimus is regularly addressed to bishops. In several letters of Ambrose it is also addressed to the emperor. With the exception of Pope Anastasius I and Pope Julius I, in whose letters it is found once, Ambrose is the only writer to use this word as a title for laymen. Ruricius uses it once in addressing priests.

To a bishop:

Beatissimus quoque Athanasius, Alexandrinus episcopus, . . .

Augustine, Ep. 148, 340, 8; Olim te domino mi venerando ac beatissime sacerdos, . . . Ruricius, Ep. 1, 299, 7.

Similar: Augustine, Ep. 21, 49, 7; 22, 55, 15; 31, 7, 23; 37, 63, 2; 41, 81, 7; 110, 638, 5; 121, 742, 3; 149, 348, 2; 190, 159, 6; 191, 163, 16; 207, 341, 2; 209, 351, 22; 216, 397, 15; 221, 442, 2; 225, 454, 8; 237, 526, 2; 253, 600, 18; 254, 601, 8; 269, 654, 15; Jerome, Ep. 36, 268, 3; 63, 585, 3; 86, 138, 12; 88, 141, 3; 94, 156, 26; 99, 211, 6; 102, 234, 11; 103, 237, 3; 105, 242, 12; 112, 367, 12; 115, 396, 3; 141, 290, 3; Lucifer, Ep. 1, 319, 12; Paulinus, Ep. 3, 13, 7; 14, 107, 17; 18, 128, 8; 19, 137, 20; 20, 142, 20; 35, 312, 7; Sedulius, Ep. 1, 1, 1; 1, 3, 8; Eucherius, Ep. 1, 173, 1; 177, 4; 2, 197, 24; 198, 11; Novatianus, Ep. 1, 3, 970; Avitus (priest), Ep. 1, 41, 805; Hosius, Ep. 1, 8, 822; Cyprian, Ep. 6, 484, 14; 10, 490, 4; 492, 15; 493, 21; 28, 545, 4; 37, 578, 23; 579, 12; 76, 827, 19; Hilary, Ep. 2, 10, 634; 641; 647; Prosper, Ep. 1, 51, 67; Fulgentius, Ep. 9, 65, 372; 10, 377; 13, 392; 16, 450; Ruricius, Ep. 4, 270, 2; 7, 271, 19; 8, 272, 6; 9, 273, 2; 10, 273, 19; 11, 273, 32; 15, 281, 32; 18, 328, 6; Sidonius, Ep. 12, 101, 10; 13, 144, 28; Avitus, Ep. 41, 17, 28; Pope Cornelius, Ep. 1, 3, 839; Marcellus, Ep. 8, 916; Sylvester, Ep. 8, 823; Mark, Ep. 1, 8, 853; Julius I, Ep. 8, 977; Liberius, Ep. 1, 8, 1403; Felix II, Ep. 1, 13, 11; Innocent I, Ep. 26, 20, 564; 27, 568; Boniface I, Ep. 2, 20, 754; Leo I, Ep. 3, 54, 609; 8, 622; 57, 863; 68, 887; 888; 889; 97, 946; 99, 966; 101, 983; 103, 992; Simplicius, Ep. 58, 46; 47; Silverius, Ep. 66, 86(2); John II, Ep. 2, 66, 13; 25; Avell. Ep. 105, 495, 2; 117, 522, 10; 119, 526, 23; 125, 539, 1; 136, 559, 10; 139, 566, 16; 143, 587, 16; 159, 607, 12; 610, 10; 160, 610, 16; 611, 3; 161, 613, 18; 167, 618, 14; 619, 20; 195, 652, 13; 197, 657, 3; 199, 658, 15; 208, 667, 13; 215, 673, 25.

To a priest:

Beatissimis et in Christo venerabilibus fratribus Foedamio et Vilico presbyteris Ruricius episcopus. Ruricius, Ep. 14, 323, 5.

To the emperor:

Nos autem a beatissimo principe fratre tuae pietatis admoniti, . . . Ambrose, Ep. 13, 8.

Similar: Ambrose, Ep. 1, 1; 12, 1; 13, 3; 21, 14; 21; 40, 1; 51, 1; 17; 62, 1; 63, 1; 91, 1; Pope Julius I, Ep. 8, 921; Anastasius I, Ep. 48, 238.

beatus: Blessed—μακάριος.

Engelbrecht states that this is an attribute for ecclesiastics, but that it is also addressed to the emperor. He does not distinguish between the positive and superlative forms, and hence it is difficult to make comparisons in the citations. He cites Ambrose for examples of *beatus* addressed to the emperor. He also cites Popes, Jerome, Augustine, Sidonius, Ruricius, and Avitus. In addition, examples are given here from Paulinus, Cyprian, Fulgentius, Avitus (priest), Popes Dionysius, Mark and Hormisdas.

The superlative form is much more widely used than the positive. Of the comparatively few examples given here, most of them are addressed to bishops; one, to a woman. Cyprian uses it often in speaking of the martyrs.

To a bishop:

Cum exponens evangelium beatus Ambrosius, Mediolanensis episcopus, . . . Augustine, Ep. 147, 289, 3.

Similar: Avell. Ep. 105, 497, 14; 159, 608, 24; 166, 617, 3; 208, 667, 16; Pope Dionysius, Ep. 2, 5, 91; Avitus (priest), Ep. 1, 41, 808; Paulinus, Ep. 18, 136, 11; 33, 301, 12; Fulgentius, Ep. 16, 65, 449; 450; Jerome, Ep. 52, 420, 18; 58, 531, 12; 539, 10; 108, 337, 21; 22, 175, 2; Augustine, Ep. 32, 9, 19; 43, 98, 5: Ambrose, Ep. 54, 70; Pope Mark, Ep. 1, 8, 853; Cyprian Ep. 12, 503, 20; 16, 519, 12; 17, 521, 17; 68, 748, 11.

To a woman:

. . . sancta et beata Paula. . . . Jerome, Ep. 108, 351, 3.

benedictus: Blessed.

This is a term of affection applied to bishops, priests, deacons, and in one case to a woman. It is found in the letters of Augustine, Paulinus, and Cyprian. It is not discussed by Engelbrecht.

To a bishop:

Ergo tibi, frater vere sanctissime et merito benedicte, . . . Paulinus, Ep. 5, 25, 10.

Similar: Paulinus, Ep. 19, 140, 23; Augustine, Ep. 121, 723, 11.

To a priest:

Cyprianus benedicto et dilectissimo parenti Turasio in Domino aeternam salutem. Cyprian, Ep. 4, 274, 19.

To a deacon:

. . . vir benedictus Domini frater noster Quintus diaconus, . . . Augustine, Ep. 94, 497, 13.

Similar: Paulinus, Ep. 26, 235, 5.

To a woman:

Benedictae filiae nostrae Italicae litteras misi, quas. . . . Augustine, Ep. 92, 444, 7.

Similar: Paulinus, Ep. 1, 430, 3.

Unclassified:

Ob hoc, benedicte fili, . . . Paulinus, Ep. 25, 233, 19.

benignissimus: Most benign—φιλανθρωπότατος.

This is rare, being found only in Lucifer and Augustine, where it is addressed to bishops. It is not discussed by Engelbrecht.

To a bishop:

Domino benignissimo Lucifero Florentius. Lucifer, Ep. 3, 321, 17.

Similar: Augustine, Ep. 37, 63, 10.

benignus: Kind—φιλάνθρωπος.

This is very rare and is found only once in a letter of Augustine addressed to Paulinus and Theresa. It is not listed in Engelbrecht.

Custodiat vos Dominus ab ista generatione in aeternum, domini dilectissimi et sincerissimi vere benigni et abundantissima Domini gratia praestantissimi fratres. Augustine, Ep. 31, 8, 13.

bonus: Good, Good Sir—ἀγαθός.

This is used by Augustine alone. He has used it only a few times, and in each case he is addressing a bishop. Engelbrecht has not discussed *bonus* as a title.

Quae cum optime noveris, vir bone, intuere, ut coepisti. Augustine, Ep. 112, 658, 22.

Similar: Ep. 27, 95, 13; 125, 3, 8; 231, 507, 25; 508, 25.

carissimus: Dearest—προσφιλέστατος.

This is listed by Engelbrecht as an attribute of friendship, and he cites Popes, Augustine, Jerome, Leo I, and Ruricius. Many

more examples from Augustine and Jerome are given here, also examples from the following: Ambrose, Paulinus, Optatus, Cyprian, Salvianus, Lucifer, Porphyrius, Eusebius, Castor, Hilary, Eucherius, Sulpitius Severus, Patrick; and the Popes Cornelius, Stephen, Sixtus II, Felix I, Eutychianus, Marcellinus, Eusebius, Sylvester, Julius I, Liberius, Damasus I, Siricius, Anastasius I, Innocent I, Zosimus, Boniface I, Celestine I, Sixtus III, Leo I, Hilary, Simplicius, Felix III, Gelasius I, Symmachus, Hormisdas, and Felix IV. *Carissimus* is addressed to bishops, to other ranks of the clergy, and to laymen.

To a bishop:

Gavisi sumus in Domino valde karissime frater, acceptis litteris tuis. Pope Hormisdas, Ep. 118, 524, 12.

Similar: Augustine, Ep. 7, 18, 14; 32, 8, 20; 41, 81, 8; 49, 140, 8; 52, 149, 12; 55, 213, 1; 57, 215, 13; 60, 221, 3; 67, 237, 2; 69, 243, 6; 72, 262, 7; 78, 233, 3; 80, 346, 27; 82, 382, 19; 83, 388, 2; 94, 505, 13; 95, 506, 2; 96, 514, 5; 99, 534, 13; 124, 1, 11; 125, 3, 2; 127, 26, 7; 133, 80, 14; 138, 126, 2; 139, 148, 12; 143, 250, 10; 144, 262, 11; 171, 631, 11; 180, 697, 21; 153, 427, 17; 181, 703, 6; 182, 722, 3; 183, 725, 9; 730, 11; 31, 561, 8; 39, 583, 3; 46, 604, 4; 69, 760, 14; 766, 3; 77, 835, 4; 13; 78, 836, 12; Pope Cornelius, Ep. 9, 3, 738; 1, 841; 843; 2, 845; Stephen I, Ep. 1, 3, 997; 2, 1002; Sixtus II, Ep. 1, 5, 83; 2, 86; Felix I, Ep. 1, 5, 145; 148(2); Eutychianus, Ep. 1, 5, 167; 172; Marcellinus, Ep. 1, 7, 1088; Eusebius, Ep. 1, 7, 1101; Sylvester, Ep. 2, 8, 818; 848; Julius I, Ep. 8, 907; Liberius, Ep. 5, 8, 1349; 1355; 1356; 6, 1350; 1351; 1355; 3, 1371; 3, 1384; 1385; Siricius, Ep. 1, 13, 1146; 4, 1148; 6, 1164; 7, 1168; 10, 1182; 1186; Anastasius I, Ep. 12, 48, 240; Innocent I, Ep. 1, 20, 465; 2, 469; 3, 492; 493; 6, 495; 7, 505; 16, 521; 17, 536; 18, 538; 19, 541; 20, 543; 21, 544; 22, 545; 23, 546; 24, 548; 25, 561; 29, 583; 32, 597; 33, 600; 38, 605; 606; 41, 608; Zosimus, Ep. 1, 20, 643; 4, 664; 5, 666; 6, 668; 10, 674; 11, 675; Boniface I, Ep. 3, 20, 757; 5, 762; 763; 12, 773; 775; Celestine I, Ep. 3, 50, 429; 4, 433; 5, 436; 11, 459; 12, 467; 14, 487; 21, 530; 22, 541; Sixtus III, Ep. 5, 50, 604; 7, 610; 9, 613; 10, 618; Leo I, Ep. 3, 54, 611; 5, 615; 6, 618; 7, 621; 13, 666; 14, 671; 23, 735; 25, 743; 28, 781; 34, 801; 40, 815; 41, 816(2); 42, 817; 818; 47, 839; 67, 886; 887(2); Augustine, 186,

45, 6; 187, 119, 3; 190, 157, 15; 161, 20; 192, 166, 1; 193, 168, 10; 194, 176, 5; 200, 293, 3; 201, 297, 9; 298, 14; 202A, 302, 11; 206, 340, 3; 215, 391, 5; 216, 397, 16; 220, 431, 19; 222, 448, 10; 229, 497, 3; 236, 523, 19; 244, 580, 2; 20; 249, 592, 3; 256, 603, 7; 258, 605, 12; 261, 619, 12; 270, 655, 11; Jerome, Ep. 3, 13, 1; 5, 23, 12; 50, 390, 12; 52, 413, 3; 440, 7; 53, 463, 13; 58, 527, 10; 66, 662, 12; 91, 146, 4; 96, 159, 3; 180, 6; 98, 190, 4; 100, 218, 23; 221, 8; Fulgentius, Ep. 8, 65, 372; Eucherius, Ep. 50, 713; Hilary, Ep. 2, 10, 633; 639; Castor, Ep. 49, 54; Eusebius, Ep. 2, 12, 949; 954; Porphyrius, Ep. 2, 19, 393; Optatus, Ep. 4, 207, 16; 5, 208, 18; Lucifer, Ep. 4, 322, 8; 8, 332, 18; Salvianus, Ep. 4, 205, 29; 208, 11, 20; 29; 211, 7; Ruricius, Ep. 5, 302, 34; 16, 308, 33; 4, 313, 13; 13, 322, 27; 15, 324, 13; 17, 286, 30; Paulinus, Ep. 7, 45, 16; 17, 125, 24; 126, 20; 18, 130, 23; 25, 230, 11; 26, 234, 10; 33, 301, 15; Cyprian, Ep. 1, 465, 6; 467, 9; 2, 467, 14; 469, 4; 3, 469, 8; 472, 17; 4, 472, 22; 473, 17; 475, 20; 477, 11; 478, 6; 5, 478, 9; 11; 479, 19; 6, 480, 4; 14, 509, 6; 510, 7; 15, 513, 5; 21, 530, 6; 532, 3; 533, 14; 71, 896; 74, 901; 81, 916; 85, 924; 93, 937; 939; 96, 945; 101, 975; 103, 989(2); Hilary, Ep. 2, 58, 19(2); 3, 20; 4, 22; 6, 23; 24; 7, 24(2); 8, 25; 9, 27(2); 28(2); 11, 31; 32; Simplicius, Ep. 1, 58, 35; 5, 42; 6, 42; 11, 49; 13, 51; 15, 54; 17, 56; Felix III, Ep. 8, 58, 928; Gelasius I, Ep. 2, 59, 21; 3, 24; 12, 60; 15, 138; 140; Symmachus, Ep. 1, 62, 49; 3, 51; 6, 55; 8, 65; 9, 66; Avell. Ep. 2, 45, 3; 4, 47, 26; 48, 5; 5, 48, 11; 6, 49, 6; 7, 50, 3; 8, 50, 14; 9, 51, 3; 15, 61, 18; 31, 95, 12; 40, 91, 3; 44, 98, 23; 55, 123, 26; 63, 142, 24; 68, 151, 10; 74, 188, 4; 75, 194, 16; 78, 212, 17; 81, 229, 2; 118, 524, 12; 16; 120, 529, 11; 123, 535, 3; 130, 551, 14; 131, 552, 13; 140, 574, 13; 146, 591, 7; 150, 599, 28; 159, 607, 14; 182, 637, 8; Felix IV, Ep. 1, 65, 11; 2, 21.

To lower clergy:

. . . carissimus filius et condiaconus noster Timotheus. . . . Augustine, Ep. 110, 638, 9.

Similar: Augustine, Ep. 56, 214, 2; Lucifer, Ep. 5, 322, 17; Cyprian, Ep. 75, 810, 3; 819, 3; Pope Liberius, Ep. 1, 8, 1355.

To a layman:

Augustine, Ep. 204, 322, 19.

coaequandus: Worthy of being made equal.

This title is peculiar to the sixth century, but is not commonly used. It is found twice in the letters of Fulgentius, and once in those of Pope Hormisdas, in all cases applied to bishops. Its accompanying phrase is *apostolicis meritis* or *angelicis meritis.* It is not discussed by Engelbrecht.

To a bishop:

Domino beatissimo et apostolicis meritis coaequando sancto patri Fulgentio, famulus tuus Scarila. Fulgentius, Ep. 10, 65, 377.

Similar: Fulgentius, Ep. 9, 65, 372; Pope Hormisdas, Ep. 215, 673, 25.

colendus: Worthy of being cherished.

Colendus, a term of affection, is found a few times in salutations to bishops. Its use seems restricted to the fourth and fifth centuries, as it is found in the letters of Eusebius, Turribius, Augustine, Pope Sylvester, and Pope Leo I, but in none of the sixth century writers. It is not discussed by Engelbrecht.

To a bishop:

Domino vere sancto atque beatissimo ac apostolico mihique post Dominum plurimum colendo papae Leoni Paschasinus episcopus. Pope Leo I, Ep. 54, 693.

Similar: Avell. Ep. 49, 113, 15; Pope Sylvester, Ep. 8, 822; Augustine, Ep. 152, 393, 2; 156, 448, 3; 216, 396, 8.

decoratus: Adorned.

This is found once in the salutation of a letter from deacons to their bishop Fulgentius; and once in a letter from the bishop Castor to Cassian an abbot. It is not discussed by Engelbrecht.

To an abbot:

Domno sanctitatis speciali gloria decorato, atque per omnia memorando, . . . Castor, Ep. 49, 53.

Similar: Fulgentius, Ep. 16, 65, 443.

desiderabilis: Desirable, Tenderly loved—πολυπόθητος.

This title of friendship is listed by Engelbrecht with references from Augustine only. It is also used by Fulgentius, Aurelius, and

Paulinus. It is addressed in most cases to bishops, but it is also found in letters to the lower clergy and to laymen.

To a bishop:

Desiderabili et dilecto fratri Emerito Augustinus. Augustine, Ep. 87, 397, 7.

Similar: Augustine, Ep. 24; 71; 80; 84; 95; 110; 149; 159; 186; 190; 253; 254; 261; 30, 125, 10; Aurelius, Ep. 1, 20, 1009; Paulinus, Ep. 3, 13, 11.

To lower clergy:

Domino beatissimo et plurimum venerabili, ac toto caritatis affectu desiderabili, sancto fratri et compresbytero Eugyppio, Fulgentius, servorum Christi famulus, . . . Fulgentius, Ep. 5, 65, 344.

Similar: Fulgentius, Ep. 12, 65, 380.

To a layman:

Domino eximio et in Christi caritate plurimum desiderabili filio Donato, Fulgentius, servorum Dei famulus, in Domino salutem. Fulgentius, Ep. 8, 65, 360.

Similar: Augustine, Ep. 52; 127; 145; 242.

desiderandus: Desirable, Worthy of being desired.

Ruricius and Paulinus have each used this form once. In both cases it is addressed to bishops.

To a bishop:

Domino sancto meritissimo in Christi luminaria praeferendo et plurimum in Christo desiderando piissimo domno Ruricio episcopo Caesarius episcopus. Ruricius, Ep. 12, 274, 6.

Similar: Paulinus, Ep. 51, 425, 26.

desideratissimus: Dearest, Most desired—ποθεινότατος.

This form is rarely used. It is found in the letters of Pope Julius I addressed to bishops, and in those of the bishop Hilary addressed to a woman.

Deus qui te genuit, hic et in aeternum custodiat opto, filia desideratissima. Hilary, Ep. 1, 10, 552.

Similar: Pope Julius I, Ep. 8, 907; 953.

desiderantissimus: Dearest, Most longed-for—ποθεινότατος.

This is a title of friendship for both ecclesiastics and laymen. Among the former are found bishops, priests, deacons, and monks; among the latter, proconsuls and other officials, and people of ordinary rank. Augustine is the only writer mentioned by Engelbrecht, but examples of this use of *desiderantissimus* are found in the letters of the following: Cyprian, Eusebius, Lucifer, Paulinus, and Pope Celestine I.

To a bishop:

Domino beatissimo et venerabiliter carissimo ac desiderantissimo fratri et coepiscopo Alypio, . . . Augustine, Ep. 83, 388, 3.

Similar: Augustine, Ep. 25, 83, 8; 67, 237, 2; 73, 263, 2; 101, 539, 3; Eusebius, Ep. 2, 12, 947; Lucifer, Ep. 6, 324, 3; 327, 14; Paulinus, Ep. 5, 38, 2; 14, 107, 17; 27, 238, 2; 43, 363, 19; Cyprian, Ep. 4, 478, 7; 5, 479, 19; 12, 504, 9; 14, 513, 1; 16, 520, 19; 17, 523, 9; 27, 544, 18; 32, 565, 20; 39, 585, 5.

To a priest:

Domino dilectissimo et desiderantissimo fratri et conpresbytero Victoriano Augustinus in Domino salutem. Augustine, Ep. 111, 642, 15.

Similar: Augustine, Ep. 36, 31, 12; Cyprian, Ep. 40, 586, 16; 78, 838, 2.

To a monk:

Augustine, Ep. 218, 425, 10; 243, 568, 2.

To a layman of rank:

Domino eximio et merito insigni carissimo ac desiderantissimo filio Marcellino Augustinus in Domino salutem. Augustine, Ep. 138, 126, 3.

Similar: Augustine, Ep. 139; 144; 146; 202 A; 203; 249; 139, 150, 14; 154, 9.

To other laymen:

Dominis in Domino insignibus et sanctitate carissimis ac desiderantissimis fratribus Albinae, Piniano, et Melaniae, Augustinus in Domino salutem. Augustine, Ep. 124, 1, 3.

Similar: Augustine, Ep. 32, 11, 3; 256, 603, 8; 258, 605, 3.

devotissimus: Most devoted.

This is discussed by Engelbrecht, who cites only Symmachus. It is also found in the letters of Pope Liberius, Lucifer, and Cyprian, and is always applied to bishops.

To a bishop:

Optaveram enim, fratres devotissimi, . . . Pope Liberius, Ep. 7, 8, 1357.

Similar: Cyprian, Ep. 12, 503, 16.

dignissimus: Most Worthy.

This title, addressed to bishops, is found in the letters of Fulgentius, Popes Sixtus III, Leo I, and Hormisdas. It is not discussed by Engelbrecht.

To a bishop:

Domino sanctissimo beatissimo patri et apostolica sede dignissimo papae Leoni Ceretius, Solonius et Veranus. Pope Leo I, Ep. 68, 54, 888.

Similar: Fulgentius, Ep. 16, 65, 443; Pope Sixtus III, Ep. 9, 50, 612; Leo I, Ep. 68, 54, 889; Avell. Ep. 136, 558, 21.

dilectissimus: Most beloved, Dearly beloved—προσφιλέστατος.

This is listed by Engelbrecht as an attribute of friendship, and the authors Augustine, Leo I, Avitus, and the Popes are cited. It is treated, however, with the attribute *dilectus,* and hence a comparison of citations is difficult.

The writers in whose letters I found *dilectissimus* are the following: Ambrose, Jerome, Augustine, Paulinus, Aurelius, Cyprian, Lucifer, Salvianus, Optatus, Sulpitius Severus, Eusebius, Montanus, Capreolus, Eugenius, Avitus (Priest), Fulgentius, Hilary, and the Popes Lucius, Stephen, Sixtus II, Eutychianus, Caius, Marcellinus, Eusebius, Sylvester, Julius I, Liberius, Damasus, Siricius, Anastasius I, Innocent I, Zosimus, Boniface I, Celestine I, Sixtus III, Leo I, Hilary, Simplicius, Felix III, Gelasius I, Symmachus, Hormisdas, Felix IV, Boniface II, and John II.

It is the most common form of address of the popes to the bishops. The bishops also use it in addressing one another, in addressing priests and people, men and women. It seems nowhere to be addressed to the emperor. It is found very often in Augus-

tine; seldom in Ambrose. The latter, however, addresses the pope as *dilectissime,* an unusual form.

To a bishop:

Dilectissmo filio Hieronymo Damasus. Jerome, Ep. 35, 265, 3. . . . dilectissime mi frater Honorate, . . . Augustine, Ep. 140, 155, 4. Dilectissimo fratri Felici episcopo Caius. Pope Caius, Ep. 1, 5, 183. Haec est, fratres dilectissimi, . . . Pope Damasus I, Ep. 2, 13, 351.

Similar: Augustine, Ep. 20, 48, 3; 23, 63, 2; 66, 4; 73, 3; 28, 103, 2; 31, 8, 13; 33, 18, 4; 23, 3; 36, 31, 12; 45, 122, 2; 47, 8; 48, 138, 19; 53, 152, 2; 158, 8; 54, 158, 12; 61, 222, 17; 224, 11; 78, 331, 2; 345, 8; 85, 394, 2; 93, 445, 5; 115, 662; 116, 663, 8; 120, 704, 16; 122, 742, 7; 20; 744, 16; 157, 449, 9; 448, 9; 181, 701, 3; 182, 715, 4; 202, 304, 28; 205, 323, 2; 215, 394, 13; 219, 428, 6; 220, 441, 7; 228, 496, 17; 240, 559, 10; 243, 568, 2; 248, 591, 8; 253, 600, 23; 254, 601, 18; 261, 617, 11; Jerome, Ep. 19, 103, 8; 51, 395, 7; 8; 399, 6; 21; 406, 4; 409, 21; 410, 18; 87, 140, 2; 106, 247, 4; 114, 394, 9; Ambrose, Ep. 9; 9, 1; 2; 23; 23, 2; 91, 1; Aurelius, Ep. 1, 20, 1009; Eugenius, Ep. 1, 58, 769; Capreolus, Ep. 53, 849; Hilary, Ep. 2, 10, 632; 633; 639.

To bishops, clergy and people:

Cyprian, Ep. 4, 274, 19; 8, 486, 20; 15, 516, 14; 22, 533, 4; 28, 545, 3; 39, 581, 18; 582, 22; 43, 596, 11; 58, 656, 7; 657, 15; 659, 13; 660, 6; 662, 17; 663, 22; 59, 689, 21; 67, 735, 13; 740, 9; 77, 834, 5; 835, 19; 75, 810, 4; 76, 827, 19; 830, 14; 832, 24; 78, 837, 16; 79, 838, 9; Avitus (priest), Ep. 1, 41, 805; 806(2); 808; Fulgentius, Ep. 8, 65, 360; 15, 435, 441; 442; 17, 451; Montanus, Ep. 1, 65, 51; Sulpitius Severus, Ep. 2, 20, 180; Eusebius, Ep. 2, 12, 947; Salvianus, Ep. 1, 201, 10; 4, 207, 3; Optatus, Ep. 4, 206, 25; 207, 10; Paulinus, Ep. 1, 2, 15; 2, 10, 4; 3, 18, 4; 5, 24, 19; 28, 1; 38, 1; 9, 52, 2; 12, 73, 14; 13, 84, 7; 15, 110, 9; 17, 127, 1; 25, 229, 19; 26, 234, 10; 33, 301, 12; 34, 303, 5; 38, 329, 22; 51, 423, 15; Lucifer, Ep. 2, 320, 4; 8, 332, 4; Pope Lucius, Ep. 1, 3, 976; Pope Stephen, Ep. 3, 997; Pope Sixtus II, Ep. 2, 5, 86; Pope Marcellinus, Ep. 1, 7, 1088; 2, 1089; Pope Eusebius, Ep. 2, 7, 1104; 3, 1109; 1110; Pope Sylvester, Ep. 2, 8, 818(2); Pope Julius I, Ep. 1, 8, 889; 892; 893; 905; 2, 908;

909; Pope Liberius, Ep. 6, 8, 1350; 2, 1365; 3, 1371; 1384; 1395; 1402; 1406; Pope Damasus I, Ep. 2, 13, 351; 3, 356; 5, 365; 6, 369; Pope Siricius, Ep. 4, 13, 1148; 5, 1155; 7, 1168; 9, 1176; Pope Anastasius I, Ep. 2, 20, 78; Pope Innocent I, Ep. 1, 20, 463; 13, 515; 29, 582; 33, 600; 34, 600; 35, 601; Pope Zosimus, Ep. 2, 20, 649; 3, 654; 655; 656; 15, 681; 16, 683; Pope Boniface I, Ep. 4, 20, 760; 5, 761; 13, 774; 14, 777; 15, 779; Pope Celestine I, Ep. 3, 50, 427; 12, 469; 14, 485; 20, 521; 21, 528; Pope Sixtus III, Ep. 1, 50, 583; 7, 610; 8, 611; 9, 612; 10, 616; Pope Leo I, Ep. 6, 54, 617; 10, 628; 13, 664; 14, 675; 19, 709; 20, 713; 23, 731; 25, 739; 26, 743; 28, 755; 32, 795; 35, 803; 40, 814; 41, 815; 42, 816; 47, 839; 50, 841; 843; 51, 843; 66, 884; 67, 886; 72, 897; 96, 945; 103, 988; Pope Hilary, Ep. 3, 58, 19; 4, 20; 5, 22; 6, 23; 7, 24; 8, 24; 9, 27; 10, 27; 11, 28; Pope Simplicius, Ep. 1, 58, 35; 18, 59; Pope Felix III, Ep. 7, 58, 924; 8, 927; 10, 936; Pope Gelasius I, Ep. 1, 59, 13; 3, 23; 24; 5, 30; 6, 32; 9, 47; 10, 57; 13, 77; 15, 90; Frag. 138; Pope Symmachus, Ep. 1, 62, 49; 3, 50; 4, 51; 52; 5, 52; 8, 64; 9, 66; 11, 71; Avell. Ep. 106, 498, 4; 120, 531, 8; 123, 534, 3; 137, 560, 24; 562, 10; 169, 625, 19; 237, 726; 76, 200, 4; 81, 228, 9; Pope Felix IV, Ep. 1, 65, 11; 2, 15; 3, 22; Pope Boniface II, Ep. 1, 65, 31; Pope John II, Ep. 4, 66, 24; 5, 24; 6, 25.

To the laity:

Inlustri viro et eloquentissimo nobisque dilectissimo Volusiano, . . . Augustine, Ep. 138, 126, 5 . . . domine dilectissime et venerabilis fili . . . (to a prefect). Ibid. Ep. 113, 659, 12 . . . dilectissimae filiae, . . . Hilary, Ep. 1, 10, 549.

Similar: Augustine, Ep. 92, 444, 2; 100, 537, 8; 111, 642, 15; 113, 660, 2; 128, 30, 2; 129, 34, 6; 189, 131, 5; 191, 163, 3; 193, 167, 10; 210, 353, 11.

dilectus: Beloved, Dear—*ἀγαπητός*.

This title of affection is used in addressing bishops, priests, and deacons. It is discussed, in connection with the superlative form, by Engelbrecht, who cites Popes, Leo I, Avitus, and Augustine, but gives references only for the last. To these are added here Popes Sixtus II, Julius I, Liberius, Innocent I, Felix III, Ambrose, Paulinus, Ruricius, and some additional examples from Augustine.

To a bishop:

Dilecto et venerabili patri Augustino episcopo Publicola. Augustine, Ep. 46, 123, 6. Dilectis fratribus et comministris. . . . Pope Liberius, Ep. 3, 8, 1381.

Similar: Augustine, Ep. 87, 397, 7; 406, 21; 106, 610, 17; 108, 612, 6; Pope Felix III, Ep. 5, 58, 919; Pope Julius I, Ep. 1, 8, 880; 889; 892; 897; 900; 905; 3, 8, 909; 912; Paulinus Ep. 51, 425, 26; Ambrose, Ep. 15; Pope Sixtus II, Ep. 1, 5, 89; Ruricius, Ep. 13, 307, 28.

To priests and deacons:

Innocentius episcopus presbyteris et diaconis et . . . dilectis fratribus salutem. Pope Innocent I, Ep. 7, 20, 501.

Similar: Pope Innocent I, Ep. 11, 20, 513.

To an abbot:

Augustine, Ep. 48, 137, 2.

To a layman:

Augustine, Ep. 153, 395, 17; 155, 430, 10.

doctissimus: Most learned.

This is rarely used, being found twice in the letters of Augustine (both cases applied to Jerome), and once in those of Mamertus. It is not discussed by Engelbrecht.

. . . si ipse doctissimus vir conpresbyter noster ait . . . Augustine, Ep. 198, 342, 2.

Similar: Augustine, Ep. 197, 231, 9; Mamertus, Ep. 2, 203, 2.

dulcis: Dear, Sweet.

Dulcis in the positive degree is very rarely used in addressing another, the superlative being the usual form. This is not listed in Engelbrecht, but I have found three examples that seem to indicate that it was an accepted form of address. The two writers, Augustine and Salvianus, both use *dulcis* in addressing a bishop.

To a bishop:

Itaque, dulcis antistes, non ut . . . acciperem, sed . . . Augustine, Ep. 260, 616, 8.

Similar: Eucherius, Ep. 1, 197, 21; Salvianus, Ep. 8, 216, 22.

dulcissimus: Dearest, Most sweet—γλυκύτατος.

This title of friendship is listed by Engelbrecht, who cites Ruricius, and one example from Augustine. Seven other examples are given here from Augustine; and in addition, examples from Ambrose, Jerome, Faustus, Ennodius, Capreolus, Eugenius, Caesarius, and Salvianus.

To a bishop:

Propone tibi ante oculos, amice dulcissime, . . . Jerome, Ep. 3, 16, 9.

Similar: Augustine, Ep. 69, 243, 17; 71, 250, 7; 94, 505, 13; 109, 635, 8; 110, 638, 5; 216, 408, 8; 261, 619, 12; Capreolus, Ep. 2, 53, 847; Ambrose, Ep. 55, 5; Ruricius, Ep. 18, 309, 36.

To a priest:

. . . sanctum vero et dulcissimum fratrem meum Capillutum presbyterum, . . . Ruricius, Ep. 12, 274, 26.

To a layman:

. . . dulcissimi fratres Romanus et Agilis. . . . Augustine, Ep. 45, 122, 6.

Similar: Ruricius, Ep. 37, 339, 20; Eugenius, Ep. 1, 58, 769.

To a woman:

Audi ergo me, O dulcissima virgo Christi, soror ac filia. Caesarius, Ep. 3, 67, 1136.

Unclassified:

Salvianus, Ep. 1, 201, 24.

Efficacissimus: Most powerful, Most efficient.

The only example of this word used in address is found in a letter of Apollinaris Sidonius, addressed to the bishop Eucherius. This word is not found in the study made by Engelbrecht. De te ad te mihi sermo est, vir efficacissime. Sidonius, Ep. 8, 45, 22.

excolendus: Worthy of being cherished.

Excolendus appears in the salutations of letters addressed to bishops, abbots, and to laymen of rank. It is a rare title, being found only in the letters of Ruricius and Faustus. It is not discussed by Engelbrecht.

To a bishop:

Domino beatissimo et summo mihi honore ante omnes singulariter excolendo fratri Ruricio episcopo Faustus. Faustus, Ep. 4, 270, 3.

Similar: Faustus, Ep. 1, 265, 5; 2, 266, 39; 3, 269, 3; 4, 270, 3; 15, 276, 22; Ruricius, Ep. 8, 317, 3; 16, 326, 11; 18, 328, 7; 40, 341, 3.

To an abbot:

Domino animae suae et totis in Christo Domino dilectionis visceribus excolendo Pomerio abbati Ruricius episcopus. Ruricius, Ep. 17, 309, 9.

To a prefect:

Domino piissimo et specialibus officiis excolendo, ut confido, in aeternum fratri et per omnia domno Felici Faustus. Faustus, Ep. 16, 282, 11.

exoptatissimus: Most longed for—πολυπόθητος.

This is listed as a title of friendship by Engelbrecht, who cites one example from Augustine. One more example from Augustine is given here, and also one from Paulinus. The attribute is applied to bishops and to an abbot.

To a bishop:

. . . domine pater merito dilectissime, venerabilis et exoptatissime. Augustine, Ep. 24, 77, 16 . . . domine pater merito dilectissime, venerabilis et exoptatissime. Paulinus, Ep. 3, 18, 5.

To an abbot:

Domino dilecto et exoptatissimo fratri et conpresbytero Eudoxio et qui tecum sunt fratribus Augustinus et qui mecum sunt fratres in Domino salutem. Augustine, Ep. 48, 137, 2.

germanissimus: Dearest.

This title of friendship is listed by Engelbrecht, who cites one example from Augustine. Three more examples from Augustine are added here, but the word is found in no other author. It is addressed to bishops and to a woman.

To a bishop:

Dominis germanissimis dilectissimis et in Christo laudabilibus

Paulino et Theresae Alypius et Augustinus in Domino salutem. Augustine, Ep. 45, 122, 2.

Similar: Ibid. Ep. 39, 67, 11; 110, 640, 6.

To a woman:

. . . litteras ad tuam sanctitatem dandas putavi, quoniam in Domini nostri Jesu Christi corpore, quod . . . , germanissima nobis facta es, quae. . . . Ibid. Ep. 208, 343, 7.

gravissimus: Most revered—σεμνότατος.

This title is peculiar to Augustine, though not commonly used. He applies it to the pope and to bishops. It is not listed by Engelbrecht.

To the pope:

. . . sanctum senem primatem nostrum gravissimum virum. . . . Augustine, Ep. 209, 350, 15.

To a bishop:

Et tamen gravissimi viri . . . Ibid. Ep. 43, 97, 24.

Similar: Ibid. Ep. 34, 24, 8.

honestissimus: Most honest.

This is not discussed by Engelbrecht. It is found only in the letters of Nestorius to Pope Celestine I, and also in those of Marius Mercator. The title is applied to a bishop.

Didici honestissimum Cyrillum Alexandrinae urbis episcopum propter libellos contra eum nobis oblatos, exterritum. . . . Pope Celestine I, Ep. 15, 50, 499.

Similar: Ibid. Ep. 48, 50, 842.

honorandissimus: Most worthy of honor—τιμιώτατος.

The example given here is also listed in Engelbrecht. It is applied to the pope.

Domino beatissimo et honorandissimo sancto fratri Innocentio papae, Pope Innocent I, Ep. 26, 20, 564.

honorandus: Worthy of honor—τίμιος.

Engelbrecht calls *honorandus* a title of courtesy, and cites Augustine and Pope Innocent I. To these I have added more examples from Augustine, and one from Prosper.

The title is applied to the pope, to bishops, abbots, laymen of high official rank, laymen of ordinary rank, and to women.

To an abbot:

Augustine, Ep. 214; 215.

To a layman:

Augustine, Ep. 61; 77; 97; 120; 180.

To a woman:

Unde et exhortor . . . honoranda filia, . . . Augustine, Ep. 208, 346, 19.

Similar: Ibid. Ep. 92; 188; 265; 137, 125, 9; 208, 342, 12.

To the pope:

Domino beatissimo meritoque venerabili et in Christo honorando papae. Pope Innocent I, Ep. 27, 20, 568.

To a bishop:

Domino beatissimo papae, ineffabiliter mirabili, incomparabiliter honorando, praestantissimo patrono Augustino Prosper. Prosper, Ep. 1, 51, 67.

Similar: Augustine, 67, 237, 2; 71, 250, 8.

honoratissimus: Most honored—τιμιώτατος.

This is not listed in Engelbrecht, but I have found it used by Popes Damasus I and Felix III in addressing bishops.

Deus vos, filii honoratissimi, servet incolumes. Pope Damasus I, Ep. 7, 13, 372.

Similar: Pope Damasus I, Ep. 7, 13, 370; Felix III, Ep. 3, 58, 905.

Honorificentissimus: Most honored—τιμιώτατος.

This is very rare, being found only once in a letter of Lucifer to a bishop. It is not discussed by Engelbrecht.

Domino honorificentissimo Eusebio coepiscopo Lucifer episcopus Pancratius presbyter et Hilarius. Lucifer, Ep. 1, 319, 6.

incolumis: Safe.

This is not discussed by Engelbrecht. It is used as an attribute of affection by Augustine, Ambrose, Jerome, Popes Damasus and Sixtus III. It usually appears at the close of a letter, and is addressed to both ecclesiastics and laymen.

To a bishop:

Incolumem te . . . Christus Deus noster tueatur. Augustine, Ep. 39, 68, 11.

Similar: Jerome, Ep. 95, 158, 25; Pope Sixtus III, Ep. 4, 50, 602; Damasus, Ep. 7, 13, 372.

To a layman:

Incolumis vivas in Christo, dilectissime et honorabilis frater. Augustine, Ep. 53, 158, 7.

Similar: Augustine, Ep. 32, 9, 18; 56, 215, 1; 57, 216, 16; Ambrose, Ep. 9, 2.

individuus: Impartial.

This attribute is peculiar to Ruricius, where it is found several times addressed to bishops and others. Engelbrecht has listed it in his collection of adjectives.

To a bishop:

Individuum filium nostrum Leontium omnemque domum, pusillos cum maioribus, pio sospitamus officio. Ruricius, Ep. 2, 268, 34.

Similar: Ibid. Ep. 18, 329, 9; 34, 337, 30; 49, 345, 3; 29, 334, 13.

To a priest:

Ego tamen individuam mihi bonitatem tuam toto sincerae benignitatis amplexu in via retinens, intra matris ecclesiae gremium permanere, repudiato hoc errore, desidero. Ibid. Ep. 18, 289, 30.

To a layman:

Ruricius, Ep. 1, 265, 6; 2, 312, 12; 7, 316, 32; 12, 321, 7.

Unclassified:

Domino individuo semperque magnifico filio Rustico Ruricius episcopus. Ibid. 20, 329, 2.

inspiciendus: Worthy to behold.

This is very rare, being found only once in a letter of a deacon Ferrandus to his bishop Fulgentius. It is not discussed by Engelbrecht.

Domino beatissimo, et cum omni veneratione inspiciendo sancto patri Fulgentio episcopo, Ferrandus diaconus in Domino salutem. Fulgentius, Ep. 13, 65, 392.

magnificandus: Worthy of being magnified.

This is rarely used, the only example being the one cited by Engelbrecht. In one example it is addressed to a bishop, and in the other to a woman.

To a bishop:

Domino religionis honore sublimi ac fidei meritis magnificando filio Ruricio Graecus. Ruricius, Ep. 6, 271, 7.

To a woman:

Dominae venerabili et in Christo Domino magnificandae filiae Cerauniae Ruricius episcopus. Ruricius, Ep. 15, 323, 27.

maior: Sir—κεφαλή.

This is very rare, being found only in the letters of Sidonius, and once in a letter of Mamertus. It is not discussed by Engelbrecht. Examples below show that it was addressed to bishops and to laymen of rank.

To a bishop:

Committi, domine maior, . . . Mamertus, Ep. 2, 200, 2.
Similar: Sidonius, Ep. 1, 1, 2.

To a layman of rank:

Sidonius, Ep. 3, 27, 5; 6, 44, 20.

Unclassified:

Sidonius, Ep. 17, 68, 2; 4, 129, 2.

memorabilis: Mindful.

Engelbrecht lists this as an attribute of courtesy, and he cites Symmachus. The only example found is from Ambrose, and its use as a title is doubtful.

To a bishop:

Itaque memorabiles viri circumdati armis, . . . Ambrose, Ep. 64, 68.

mirabilis: Wonderful—θαυμάσιος.

This is found in the letters of Pope Hormisdas and in Prosper. It is an attribute of courtesy addressed to the pope and to Augustine. In both cases it is accompanied by the expression *ineffabiliter*. It is not listed in Engelbrecht.

To a bishop:

Domino beatissimo papae, ineffabiliter mirabili, incomparabiliter honorando, praestantissimo patrono, Augustino Prosper. Prosper, Ep. 1, 51, 67.

To the pope:

Domino beatissimo et ineffabiliter mirabili et in Christi gratia praeferendo papae Hormisdae Possessor in Domino aeternum salutem. Avell. Ep. 230, 695, 4.

observandus: Worthy of being regarded.

This is listed by Engelbrecht as an attribute of courtesy, and one example is cited from the letters of Augustine. To this is added one more from Augustine, and also examples from Faustus and Ruricius. The word is used only in addressing bishops.

To a bishop:

Domino dilectissimo et cultu sincerissimo caritatis observando atque amplectendo fratri et conpresbytero Hieronymo Augustinus. Augustine, Ep. 28, 103, 3.

Similar: Faustus, Ep. 7, 271, 20; Augustine, Ep. 40, 69, 3.

optatissimus: Most longed for.

This is very rare, being found only once in a letter of Pope Liberius to a bishop. It is not discussed by Engelbrecht.

To a bishop:

Haec igitur est nostra confessio, optatissime Athanasi. Pope Liberius, Ep. 8, 1396.

optimus: Best—ἄριστος.

Engelbrecht calls this an attribute of courtesy, and cites references from Symmachus only. Examples are given here from Augustine, Sedulius, Eucherius, Sidonius, Ruricius, and Avitus. In most cases it is addressed to bishops.

To a bishop:

. . . praeceptis tuis, Romanorum vir vere optime, . . . Augustine, Ep. 234, 519, 13.

Similar: Ruricius, Ep. 2, 300, 28; 12, 307, 14; 13, 307, 24; 17, 327, 32; Avitus, Ep. 37, 66, 32; Augustine, Ep. 225, 465, 18.

To a priest:

. . . pater optime, . . . Sedulius, Ep. 1, 5, 2.

To a layman:

Ruricius, Ep. 3, 312, 30; 4, 315, 17.

Unclassified:

Ibi, tu optime, pectus tuum multifaria instructione satiabis. Eucherius, Ep. 1, 50, 724.

Similar: Augustine, Ep. 38, 65, 20; Sidonius, Ep. 11, 46, 26.

peculiaris: Special.

This is not listed in Engelbrecht, but it is found in some salutations of letters of Ruricius. It is applied to bishops.

To a bishop:

Domino suo peculiari in Christo Domino patrono Fausto episcopo Ruricius. Ruricius, Ep. 2, 300, 17.

Similar: Ibid. Ep. 6, 316, 2.

percolendus: Worthy of being cherished.

This is not at all common, found only in three letters addressed to Augustine. It is not discussed by Engelbrecht.

To a bishop:

Domino nimium venerabili et omnibus mihi officiis unice percolendo patri Augustino Marcellinus. Augustine, Ep. 136, 93, 3.

Similar: Ibid. Ep. 234, 519, 2; 520, 6; 23.

praedicandus: Renowned, Worthy of praise.

Engelbrecht has listed this word as a title of courtesy, citing examples from Augustine. To these I have added one from Paulinus. *Praedicandus* is addressed to bishops and to laymen of note.

To a bishop:

Domino dilectissimo et in Christo praedicando nimiumque desiderabili fratri Audaci Augustinus in Domino salutem. Augustine, Ep. 261, 617, 11.

Similar: Augustine, Ep. 27, 95, 11; Paulinus, Ep. 51, 423, 15.

To a layman:

Domino dilectissimo et in Christi membris sincerissima caritate

praedicando filio Mercatori Augustinus in Domino salutem. Augustine, Ep. 193, 167, 11.

Similar: Augustine, Ep. 43; 244; 256.

praeferendus: Preferred, Worthy of being preferred.

Praeferendus is used in the salutations of letters addressed to bishops. Ambrose, however, applies it to his sister. Engelbrecht lists this term as a title of courtesy, and cites one example from Augustine. To this I have added one more from Augustine, and examples from Ambrose, Faustus, Ruricius, and Pope Hormisdas.

To a bishop:

Domino vere sancto ac nobis venerabiliter super omnia praeferendo et pia exultatione colendo beatissimo papae Augustino Valentinius servus tuae sanctitatis et omnis congregatio, quae tuis orationibus mecum sperat, in Domino salutem. Augustine, Ep. 216, 396, 8.

Similar: Augustine, Ep. 252, 600, 6; Ruricius Ep. 12, 274, 6; 34, 337, 3; 35, 338, 10; Avell. Ep. 215, 673, 25; 230, 695, 5.

To a woman:

Dominae sorori vitae atque oculis praeferendae frater. Ambrose, Ep. 23.

probatissimus: Most excellent—ἐνδοξότατος.

This is used to address bishops, and is found in the letters of the Popes Boniface I, Celestine I, and Hormisdas. It is not discussed by Engelbrecht.

To a bishop:

Domino beatissimo atque apostolicae sedis probatissimo pontifici Hormisdae papae patri Iuliana Anicia. Avell. Ep. 198, 657, 26.

Similar: Pope Boniface I, Ep. 7, 20, 767; Celestine I, Ep. 13, 50, 471; 18, 511.

prosequendus: Worthy of being honored.

This is found only once in a letter to Augustine. It is not discussed by Engelbrecht. Either the office of bishop is thus recognized, or it is a term of friendship.

To a bishop:

Domino vere praedicabili ac nimium suspiciendo omnique laudum

genere prosequendo patri Augustino Audax in Domino salutem. Augustine, Ep. 260, 616, 3.

reverendissimus: Very Reverend, Most Reverend—σεμνότατος.

All the dictionaries define this title as one applied to Christian dignitaries, especially bishops. It is not listed in Engelbrecht. It is found in the letters of Capreolus, Mamertus, Faustus, Avitus, Salvianus, and the popes Liberius, Felix II, Celestine I, and Leo I. In all cases it is used to address the pope or bishops, except in a letter of Salvianus, where we find it applied to the laity.

To the pope:

Leoni reverendissimo episcopo Ecclesiae gloriosae civitatis Romae, Pulcheria venerabilissima Augusta. Pope Leo I, Ep. 77, 54, 905.

To a bishop:

. . . per suggestiones reverendissimorum sacerdotum et venerabilium abbatum, . . . Pope Liberius, Ep. 8, 1407.

Similar: Pope Felix II, Ep. 2, 13, 18; Pope Celestine I, Ep. 8, 50, 451; Faustus, Ep. 1, 58, 835; 2, 837; Pope Leo I, Ep. 43, 54, 825; 46, 837; 56, 859; 861; 58, 865; 62, 875(2); 63, 877(2); 64, 877; 76, 903; 77, 905; 99, 968; 100, 971; 101, 981; Pope Celestine I, Ep. 8, 50, 449; Mamertus, Ep. 1, 3, 2; Capreolus, Ep. 1, 53, 847.

To laity:

Parentes carissimi, parentes reverendissimi, interrogari vos quaesumus liceat. Salvianus, Ep. 4, 205, 29.

reverendus: Reverend.

This is not listed in Engelbrecht. The only examples found are those of Marius Mercator, Sedulius, Faustus, and Guibertus. Of the examples, two are addressed to bishops, and one to a priest.

To a bishop:

. . . reverendo ac religiosissimo Romanorum episcopo Coelestino, . . . Marius Mercator, Ep. 1, 48, 803.

Similar: Faustus, Ep. 7, 272, 2.

To a priest:

. . . reverende mi domine, . . . Sedulius, Ep. 1, 171, 2.

reverentissimus: Most Reverend—αἰδεσιμώτατος.

Like *reverendissimus,* this is addressed to the pope and bishops; but we find one example of its use applied to a priest, and one to the emperor.

To the pope:

Leoni reverentissimo episcopo Ecclesiae gloriosissimae civitatis Romae, Marcianus. Pope Leo I, Ep. 76, 54, 903; 103, 991; 132, 1083.

To a bishop:

. . . domine beatissime ac reverentissime, atque a me debito cultu singulariter observande in Christo patrone. Faustus to Ruricius, Ep. 7, 272, 3.

Similar: Avell. Ep. 83, 297(3); 298(8); 299(8); 300(8); 301(7); 302(3); 109, 502, 8; 143, 587, 26; 159, 607, 16; 161, 613, 19; 164, 615, 21; 187, 644, 19; 192, 649, 14; 193, 650, 24; 651, 8; 195, 654, 10; 197, 657, 6; 199, 658, 19; 208, 667, 25; 212, 670, 23; 232, 703, 11; 233, 709, 6; 241, 741, 12; 244, 743, 15; Pope Celestine I, Ep. 20, 50, 511; 513(2); 515(2); 517(3); 521; Ruricius, Ep. 7, 271, 19; Faustus, Ep. 19, 290, 9; Pope Felix II, Ep. 2, 13, 25.

To the emperor:

Haec ego, reverentissime princeps, beati Petri qualiscumque vicarius, non auctoritate velut apostolicae potestatis extorqueo, sed tamquam sollicitus pater, . . . Pope Felix II, Ep. 12, 58, 970.

religiosus: Religious—εὐσεβής.

This is applied to both ecclesiastics and lay people. Engelbrecht cites only one example from Augustine. Six more examples from Augustine are given here, and also examples from Ambrose, Capreolus, Marius Mercator, Popes Siricius, Celestine I, Gelasius I, and Hormisdas.

To a bishop:

Missus itaque est Achilleus vir religiosus episcopus Spolitinae Avell. Ep. 23, 70, 12. Festina igitur ad me, religiose Dei sacerdos, ut doceas, . . . Ambrose, Ep. 1, 1.

Similar: Avell. Ep. 29, 74, 24; 32, 79, 15; 80, 223, 14; 224, 24

107, 499, 11; 143, 587, 17; 200, 659, 23; Ambrose, Ep. 1; Marius Mercator, Ep. 3, 48, 831; Pope Siricius, Ep. 13, 593.

To a priest:

. . . viros religiosos Venentium presbyterum, Vitalem diaconum, . . . Avell. Ep. 125, 537, 19.

Similar: Pope Celestine I, Ep. 23, 50, 546; 24, 548; Pope Gelasius I, Ep. 3, 59, 21; 22; 11, 59, 57; 12, 59, 60; Augustine, Ep. 202A, 302, 1.

To a layman of rank:

Non credimus religiosum imperatorem (Gratianum) aliud dixisse, quam scripsit. Ambrose, Ep. Gesta 2.

Similar: Augustine Ep. 170, 622, 4; 207, 341, 10; Avell. Ep. 2, 11, 12.

To a woman:

Religiosae et in Christi dilectione honorandae famulae Dei Seleucianae Augustinus episcopus in Domino salutem. Augustine, Ep. 265, 638, 9.

Similar: Augustine, Ep. 130, 40, 2; 147, 274, 14.

Unclassified:

. . . per religiosum virum Numinianum. . . . Capreolus, Ep. 2, 53, 849.

roboratus: Strong, Vigorous.

This is found in Lucifer and in Pope Celestine addressed to bishops. It is not discussed in Engelbrecht.

To a bishop:

. . . sanctum Bonifatium episcopum roboratum. . . . Avell. Ep. 35, 82, 6.

Similar: Pope Celestine I, Ep. 50, 467; Lucifer, Ep. 8, 332, 4.

sacrosanctus: Most holy—ἁγιώτατος.

This is very rare, being found only twice in letters of Sidonius to a bishop. It is not discussed by Engelbrecht.

To a bishop:

Proinde, domine papa, cum sacrosanctis fratribus vestris pariter Christo supplicaturas iungite preces; . . . Sidonius, Ep. 5, 153, 18.

Similar: Ibid. Ep. 11, 161, 23.

sanctissimus: Most holy—ἁγιώτατος—ὁσιώτατος.

This form is much less common than the positive form *sanctus.* In discussing these words Engelbrecht does not discriminate between the two forms, so that it is difficult to make comparisons as to the citations. He cites the following: Symmachus, Ambrose, Popes, Jerome, Augustine, Sidonius, Avitus, Ennodius, and Ruricius. To these are added here Optatus, Cyprian, Lucifer, Paulinus, Eusebius, Fulgentius, Marius Mercator, Severus, and the popes Sylvester, Damasus I, Sixtus III, Leo I, Hilary, Simplicius, Felix III, Symmachus, Hormisdas, Boniface II, Vigilius, Agapitus, and John II.

Like *sanctus* it is addressed to all ecclesiastics. It is not addressed to the laity, except once to the emperor by Pope Felix III. Ambrose applies it once to the Synod.

To the pope:

Domino sanctissimo fratri Silvestro. Pope Sylvester, Ep. 1, 8, 815.

Similar: Marius Mercator, Ep. 3, 48, 832; Pope Leo I, Ep. 20, 54, 511; 21, 716; 22, 723; 26, 743; Hilary, Ep. 5, 58, 22; 23; Symmachus, Ep. 62, 56; 57(2); 59; 60; 61; 72; Avell. Ep. 105, 497, 27; 107, 499, 11; 117, 522, 10; 523, 5; 119, 526, 23; 528, 13; 16; 139, 565, 20; 159, 607, 17; 610, 9; 160, 610, 16; 182, 637, 5; 195, 652, 3; 208, 667, 13; 242, 741, 19; Pope John II, Ep. 1, 66, 11; 3, 14; 18; Agapitus, Ep. 1, 66, 35; Damasus, Ep. 1, 13, 48; Celestine I, Ep. 8, 50, 447; Simplicius, Ep. 58, 47.

To a bishop:

Augustine, Ep. 42, 84, 4; Ennodius, Ep. 20, 245, 11; Optatus, Ep. 5, 208, 31; 209, 10; Eusebius, Ep. 2, 12, 952; Fulgentius, Ep. 16, 65, 442; 443; Cyprian, Ep. 1, 272, 3 (one of the spurious letters); Lucifer, Ep. 1, 319, 9; 15; 21; Paulinus, Ep. 5, 25, 10; Pope Celestine I, Ep. 3, 50, 591; 20, 515, 517; Sixtus III, Ep. 3, 50, 593; 4, 597; 602; Pope Leo I, Ep. 46, 54, 837; 57, 863; 58, 865; 62, 875; 68, 888; 76, 903; 77, 905; 907; 98, 951; Avell. Ep. 117, 523, 9; 119, 527, 5; 136, 558, 21; 195, 654, 10; 233, 709, 4; 710, 11; Symmachus, Ep. 12, 62, 72; Avell. Ep. 83, 297; 298(4); 299(2); 300(4); Boniface II, Ep. 2, 65, 36; 3, 39.

To a priest:

Augustine, Ep. 194, 177, 11; Paulinus, Ep. 12, 84, 3. Sanctissimis ac beatissimis dominis episcopis, presbyteris, diaconibus, et universae fraternitati. . . . Severus, Ep. 1, 20, 731.

To the Synod:

. . . qui ad hunc coetum sanctissimum me misit, . . . Ambrose, Gesta, 16.

To the emperor:

Conspice, sanctissime fili et imperator invictissime, . . . Pope Felix III, Ep. 5, 58, 921.

sanctus: Holy—ἅγιος.

Engelbrecht does not distinguish between the positive and the superlative forms of this adjective; hence it is difficult to compare the citations. He cites Symmachus, Ambrose, Popes, Jerome, Augustine, Sidonius, Avitus, Ennodius and Ruricius. To these are added here for *sanctus* the following: Paulinus, Sedulius, Lucifer, Eucherius, Eusebius, Avitus (priest), Caesarius, Remigius, Fulgentius, Turribius, Faustus, and the Popes Sixtus II, Anastasius I, Innocent I, Celestine I, Sixtus III, Leo I, Hormisdas, and John II.

Sanctus is used much more frequently than the superlative *sanctissimus.* It is addressed to all ranks of ecclesiastics, and to many of the laity.

To the pope:

. . . misit ad me sanctus Damasus Romanae ecclesiae sacerdos, iudicio Dei electus, libellum quem Christiani senatores dederunt. . . . Ambrose, Ep. 17, 10.

Similar: Augustine, Ep. 178, 690, 14; Avell. Ep. 159, 610, 3; Pope John II, Ep. 66, 25; Avitus, Ep. 34, 64, 17; 39, 68, 6; 40, 68, 33.

To a bishop:

Sanctus et honorabilis Theophilus, frater et coepiscopus noster, . . . Pope Anastasius I, Ep. 2, 20, 74.

Similar: Augustine, Ep. 22, 62, 12; 27, 95, 10; 32, 8, 20; 9, 1; 39, 68, 8; 10; 67, 239, 8; 68, 243, 8; 71, 248, 2; 74, 279, 5; 80, 346, 24; 81, 350, 16; 17; 82, 351, 12; 15; 381, 16; 94, 497, 2; 95,

513, 23; 96, 514, 20; 97, 518, 14; 101, 539, 17; 139, 150, 14; 143, 154, 2; 147, 328, 11; 148, 337, 11; 340, 17; 343, 19; 345, 19; 148, 332, 2; 156, 448, 3; 162, 511, 11; 174, 650, 13; 197, 231, 9; 198, 235, 10; 241, 24; 201, 299, 1; 202, 300, 10; 206, 340, 12; 215, 390, 14; 216, 398, 15; 222, 446, 13, 448, 4; 225, 467, 14; 228, 484, 2; 488, 3; 489, 4; 229, 497, 4; 230, 499, 3; 500, 11; 24; 503, 16; 248, 591, 9; 261, 620, 6; Jerome, Ep. 17, 72, 7; 55, 490, 11; 58, 535, 6; 75, 29, 11; 87, 140, 4; 88, 141, 5; 108, 306, 4; 309, 23; 312, 18; 115, 396, 3; 5; 16; 18; 134, 261, 3; 262, 11; 138, 265, 14; 141, 290, 3; 143, 293, 8; Ambrose, Ep. 9, 1; 10, 8; 15, 6(2); 7; 9; 10; 50, 16; 53, 2; 60, 3; 64, 68; 70; 71; 77; Gesta, 2; Lucifer, Ep. 1, 319, 9; Paulinus, Ep. 3, 13, 10; 5, 24, 16; 12, 73, 14; 83, 16; 22; 20, 144, 20; 26, 234, 10; 51, 423, 15; Avitus (priest), Ep. 1, 41, 808; Faustus, Ep. 17, 284, 21; Ruricius, Ep. 6, 303, 19; 8, 317, 12; 33, 336, 16; 34, 341, 2; 9, 275, 2; 10, 275, 19; 11, 273, 32; 12, 274, 5; Eucherius, Ep. 175, 1; Avitus, Ep. 3A, 2, 20; 30, 60, 2; 41, 69, 21; Turribius, Ep. 1, 54, 693; Sidonius, Ep. 18, 69, 13; 25, 76, 21; 17, 90, 1; 2, 105, 15; 3, 106, 25; 13, 119, 14; 15, 147, 9; Remigius, Ep. 3, 65, 96; Pope Sixtus II, Ep. 2, 5, 88; Celestine I, Ep. 2, 50, 423; 22, 540; Sixtus III, Ep. 1, 50, 585(2); 7, 610; Leo I, Ep. 1, 54, 593; 3, 609; 65, 879; 97, 946(2); 98, 951; Avell. Ep. 136, 559, 16.

To a priest:

. . . cum a sancto fratre nostro Firmo sollicite quaererem, . . . Augustine, Ep. 81, 350, 4. . . . litterae benignitatis tuae per sanctum fratrem nostrum Firmum presbyterum directae me absente venerunt. Ibid. Ep. 191, 162, 14. Sanctus presbyter Evagrius plurimum te salutat. Jerome, Ep. 4, 20, 14.

Similar: Augustine, Ep. 194, 176, 5; 198, 235, 5; 199, 289, 16; 191, 162, 14; 200, 293, 9; 202, 299, 7; 216, 396, 7; 230, 503, 20; Jerome, Ep. 74, 23, 11; 86, 139, 1; 4, 20, 14; Sidonius, Ep. 25, 76, 25; Paulinus, Ep. 43, 363, 19; Sedulius, Ep. 1, 171, 1.

To lower clergy:

Sanctus Leontius diaconus, . . . Augustine, Ep. 226, 480, 19.

Similar: Augustine, Ep. 39, 67, 7; 68, 240, 4; 225, 454, 12; Jerome, Ep. 62, 584, 13; 68, 675, 3; 72, 8, 10; 102, 234, 11; 12; 103, 237, 3; 8; 238, 6; Paulinus, Ep. 9, 52, 2; 12, 73, 14; 15, 110,

9; 21, 149, 9; 26, 235, 10; 30, 262, 8; 31, 267, 10; 36, 313, 13; Sidonius, Ep. 17, 124, 6.

To the emperor:

Sanctum animum tuum. . . . Ambrose, Ep. 13, 1.

Similar: Ibid. Ep. 11, 2.

To a woman:

. . . duos itaque libros misi sanctae filiae meae Fabiolae. . . . Augustine, Ep. 165, 544, 8.

Similar: Augustine, Ep. 123, 745, 4; 5; 125, 3, 20; 126, 10, 25; 11, 23; 202, 300, 12; 301, 7; Jerome, Ep. 3, 15, 4; 4, 20, 1; 45, 325, 6; 47, 345, 15; 346, 9; 52, 440, 8; 76, 36, 12; 99, 212, 21; 213, 1; 107, 293, 1; 142, 291, 8; 9; Ambrose, Ep. 5, 21; 37, 38; 39, 3; 53, 5; 64, 11; 83, 8; Sidonius, Ep. 2, 96, 15; Caesarius, Ep. 2, 67, 1134; 1135; Eusebius, Ep. 2, 12, 954; Fulgentius, Ep. 3, 65, 325; Pope Innocent I, Ep. 35, 20, 601.

To laymen:

Augustine, Ep. 126, 7, 23; 8, 2; 165, 544, 17; 263, 632, 2; Jerome, Ep. 47, 346, 9; Ambrose, Ep. 22, 10; Paulinus, Ep. 28, 240, 24; 30, 262, 8; Fulgentius, Ep. 5, 65, 344; 348; 10, 377; 12, 380(2); 392; 14, 394; Sidonius, Ep. 12, 47, 27.

Unclassified:

Augustine, Ep. 184; Jerome, Ep. 6, 25, 1; 52, 414, 3; 421, 4; 38, 323, 11; 39, 334, 14; 44, 369, 22.

sapientissimus: Most wise—σοφώτατος.

This is found once in Augustine, where the term is applied to him by one of his correspondents. It is not discussed in Engelbrecht.

Sed illius quaeso, vir sapientissime, . . . Augustine, Ep. 16, 38, 14.

sincerissimus: Most sincere—γνησιώτατος.

This attribute is peculiar to Augustine, who used it for both ecclesiastics and laymen. It is listed by Engelbrecht as an attribute of friendship among ecclesiastics only. Nine more examples are cited here than are given by Engelbrecht.

To a bishop:

Domino dilectissimo et cultu sincerissimo caritatis observando atque amplectendo fratri et compresbytero Hieronymo Augustinus. Augustine, Ep. 28, 103, 2.

Similar: Augustine, Ep. 31, 8, 13; 62, 224, 19; 63, 226, 12; 24; 82, 351, 18; 95, 506, 2; 102, 544, 2; 199, 289, 16; 202, 544.

To a layman of rank:

. . . cum per vos sincerissimos Catholicae matris filios. . . . Augustine, Ep. 100, 536, 2.

Similar: Augustine, Ep. 193, 167, 10; 96, 514, 5.

suavissimus: Sweetest—γλυκύτατος.

This is listed by Engelbrecht as a title of friendship, and he cites one example from Augustine. The word is also found in a letter of Jerome applied to the letters of his correspondent Paulinus.

Domino sancto et desiderabili et in Christi honore suavissimo fratri Sebastiano Augustinus in Domino salutem. Augustine, Ep. 248, 589, 5.

Similar: Jerome, Ep. 53, 442, 4.

summas: Greatest—μέγιστος.

Engelbrecht has listed four examples of this word from the letters of Ennodius. No other examples have been found.

Ego ad summatem virum parentem fratremque meum. . . . Ennodius, Ep. 20, 245, 6.

Similar: Ibid. Ep. 23, 308, 7; 37, 289, 27.

summus: Greatest, Highest—μέγιστος.

This is found in Augustine, Ambrose, Pope Sylvester, and Pope Silverius. In the letter of Pope Sylvester it is used in the date of the letter where ordinarily *clarissimus* is found. In the other writers it is addressed to bishops. This word is not listed in Engelbrecht.

To a bishop:

Quid enim putas de nobis fieri, pater summe, cum de summo pastore et vicario sancti Petri talia fiunt? Pope Silverius, Ep. 66, 86. 13 Kalendas Novembris Paulino et Iuliano summis consulibus. Pope Sylvester, Ep. 8, 823.

Similar: Augustine, Ep. 32, 10, 14; Ambrose, Ep. 53, 2.

suscipiendus: Worthy of being received.

This is listed by Engelbrecht as an attribute of courtesy, and he cites Jerome, Augustine, and Ruricius. To these are added four more examples from Augustine, and also examples from Eucherius, Fulgentius, and Hormisdas. It is addressed to bishops, priests, and laymen and laywomen.

To a bishop:

Vides, frater unanime, admirabilis in Christo Domino et suscipiende. Augustine, Ep. 25, 79, 9.

Similar: Augustine, Ep. 39, 68, 13; 41, 81, 7; 64, 230, 18; 65, 232, 10; 69, 243, 14; 90, 426, 2; 199, 243, 3; 260, 616, 2; Eucherius, Ep. 2, 197, 24; 3, 198, 14; Faustus, Ep. 5, 270, 23; Ruricius, Ep. 9, 273, 3; 10, 273, 20; 11, 273, 33; 13, 274, 35; Avell. Ep. 165, 619, 9; Fulgentius, Ep. 11, 65, 378.

To a priest:

Domino devinctissimo et mihi speciali affectu venerando ac suscipiendo fratri Lucido presbytero Faustus. Faustus, Ep. 18, 288, 22.

Similar: Augustine, Ep. 191, 162, 11.

To a layman:

Domino eximio meritoque suscipiendo atque honorabili fratri Eusebio Augustinus. Augustine, Ep. 34, 23, 5.

Similar: Augustine, Ep. 35, 27, 12; 57, 215, 5; 58, 216, 29; 255, 602, 15; 257, 604, 2; 258, 605, 2.

To a woman:

Unde et exhortor, domina merito suscipiendo et in Christi membris honorando filia. Augustine, Ep. 208, 342, 18.

Similar: Augustine, Ep. 266, 647, 3.

unanimus: Harmonious—ὁμόψυχος.

Engelbrecht lists this as an attribute of friendship, and cites Ruricius. Examples are given here also from Augustine and Paulinus. It is found quite frequently in the letters of the latter. In the letters of Augustine, the title is always applied to Augustine, but it is not used by him.

Severo fratri unanimo venerabili et semper desiderantissimo Paulinus. Paulinus, Ep. 27, 238, 2.

Similar: Augustine, Ep. 25, 79, 9; 30, 123, 4; 125, 9; 94, 497, 2; 121, 742, 3; Paulinus, Ep. 4, 18, 17; 5, 31, 18; 38, 1; 9, 52, 2; 11, 60, 5; 17, 126, 32; 22, 154, 18; 27, 238, 8; 28, 240, 24; 29, 247, 11; 30, 262, 8; 31, 267, 10; Ruricius, Ep. 18, 309, 36.

venerabilis: Venerable—ἀιδέσιμος.

This is listed by Engelbrecht as an attribute for both ecclesiastics and laymen. He cites Symmachus and Pope Leo I for its use in addressing the emperor; and Popes, Jerome, Augustine, Sidonius, Avitus, Ennodius, and Ruricius for its use in address to others. In addition to these writers I have found *venerabilis* in the letters of the following: Ambrose, Paulinus, Fulgentius, Guibertus, Caesarius, Sedulius, Salvianus, Prosper, Capreolus, Uranius, Marius Mercator, Sulpitius Severus, Avellana, and Popes Julius I, Liberius, Innocent I, Boniface I, Leo I, Hilary, Simplicius, Felix III, Symmachus, Hormisdas, Boniface II, and Agapitus.

The examples given below show that it is addressed to bishops chiefly; often to the pope, sometimes to lower clergy, to laymen and laywomen, and also to the emperor.

To the pope:

. . . venerabilis viri Leonis Romani papae. . . . Pope Leo I, Ep. 11, 54, 637. Nam venerabilem virum Bonifacium . . . adscivimus divinae institutionis ordine consecratum. . . . Pope Boniface I, Ep. 1, 20, 750.

Similar: Marius Mercator, Ep. 3, 48, 181; Pope Innocent I, Ep. 27, 20, 568; Pope Leo I, Ep. 3, 54, 606; 43, 821; 44, 829; 54, 856; 55, 859; 56, 861; 99, 963; Avell. Ep. 16, 63, 4; 17, 64, 4; 33, 80, 15; 34, 81, 8; 36, 82, 19; 47, 108, 10; 188, 646, 8; 198, 658, 3; 225, 688, 17; 238, 734, 1; 735, 21; 113, 507, 19; Pope Boniface II, Ep. 3, 65, 38; Augustine, Ep. 209, 350, 18.

To a bishop:

. . . a beato Caelestino papa urbis Romae et a venerabili viro Cyrillo episcopo Alexandrinae civitatis. . . . Avell. Ep. 159, 609, 1.

Similar: Augustine, Ep. 21, 49, 7; 22, 55, 16; 24, 75, 7; 25, 78, 12; 30, 123, 19; 32, 9, 5; 33, 21, 4; 39, 68, 8; 46, 123, 6; 59, 219, 4; 60, 221, 2; 63, 226, 12; 64, 230, 4; 68, 243, 8; 71, 248, 2; 80, 346, 24; 347, 7; 84, 395, 2; 95, 506, 3; 97, 518, 8; 109, 634, 20; 637, 10; 110, 638, 5; 115, 662, 15; 116, 663, 10; 149, 348, 2;

151, 384, 23; 152, 393, 2; 159, 497, 17; 162, 511, 10; 179, 691, 13; 191, 162, 11; 163, 7; 192, 165, 13; 194, 176, 16; 196, 216, 6; 216, 400, 16; 212, 371, 6; 221, 443, 11; 237, 526, 13; 245, 581, 15; 250, 593, 14; 253, 600, 24; 254, 601, 18; 255, 602, 23; 260, 617, 4; 269, 654, 15; Ambrose, Gesta 63; Paulinus, Ep. 3, 18, 4; 4, 18, 17; 5, 38, 1; 10, 73, 14; 12, 84, 11; 14, 107, 17; 15, 110, 9; 18, 128, 7; 20, 142, 20; Paulinus, Ep. 27, 238, 2; 51, 425; Guibertus, Ep. 65, 59; Prosper, Ep. 1, 51, 77; Capreolus, Ep. 1, 53, 845; Uranius, Ep. 1, 53, 859; Marius Mercator, Ep. 1, 48, 801; Sulpitius Severus, Ep. 3, 20, 181; Sidonius, Ep. 12, 48, 2; 2, 95, 29; 5, 98, 4; 14, 145, 23; 11, 47, 6; 2, 96, 14; 3, 106, 25; 9, 157, 10; Ruricius, Ep. 16, 308, 31; Pope Julius I, Ep. 8, 971; Pope Hilary, Ep. 58, 16; Pope Felix III, Ep. 2, 58, 899; 902; 904; 3, 913; 5, 919; 12, 970; 15, 976; Pope Symmachus, Ep. 5, 22, 52; 72(2); 78; Avell. Ep. 117, 524, 3; 119, 528, 7; 125, 537, 18; 539, 10; 139, 567, 6; 149, 596, 17; 159, 610, 5; 203, 662, 19; 232, 701, 13; 732, 17; 237; Pope Agapitus, Ep. 1, 66, 35; Jerome, Ep. 88, 141, 5; 134, 261, 3; 108, 312, 18; 324, 13; 102, 236, 19; 103, 238, 2; Ennodius, Ep. 1, 153, 27.

To a priest:

Haec, venerabilis et sancte pater, . . . Jerome, Ep. 17, 72, 7.

Similar: Sedulius, Ep. 1, 2; Ennodius, Ep. 2, 129, 14; 24, 197, 21.

To an abbot:

. . . venerabilium abbatum. . . . Pope Liberius, Ep. 8, 1407.

To the emperor:

Haec est enim, venerabilis imperator. . . . Avell. Ep. 110, 502, 20.

Similar: Pope Simplicius, Ep. 4, 58, 39; 8, 45; Pope Leo I, Ep. 58, 54, 865; 63, 877; 64, 877; Avell. Ep. 51, 118, 2; 56, 126, 9; 60, 136, 19; 82, 229, 5; 16; 83, 234, 20; 88, 333, 23; 91, 342, 23; 92, 349, 15; 115, 512, 20.

To a layman:

. . . super sancti et venerabilis mihi dormitione Lucini. . . . Jerome, Ep. 75, 29, 11.

Similar: Ennodius, Ep. 22, 73, 19; 14, 237, 17; 18, 305, 22;

Ruricius Ep. 48, 344, 12; Fulgentius, Ep. 1, 65, 303; 4, 339; 5, 344; 7, 352; 12, 380; 392.

To a woman:

Gratulor tibi et sanctae atque venerabili sorori tuae Serenillae, . . . Jerome, Ep. 47, 345, 15.

Similar: Augustine, Ep. 68, 241, 5; 126, 7, 23; 172, 638, 7; 202, 300, 12; Jerome, Ep. 47, 346, 4; 99, 212, 24; 108, 306, 4; 312, 18; 324, 13; 134, 262, 12; 143, 293, 10; Ennodius, Ep. 3, 216, 9; 8, 234, 20; Ruricius, Ep. 4, 314, 9; 14; 15, 323, 27; 48, 344, 12; Caesarius, Ep. 1, 67, 1125; 2, 1128(2); 1129(2); 1135; 3, 1135; Paulinus, Ep. 31, 268, 8; 1, 430, 3.

venerandissimus: Most worthy of renown—αἰδεσιμώτατος.

This superlative form is not discussed by Engelbrecht. It is found in the letters of Paulinus, Prosper, Marius Mercator, Pope Celestine I, and Boniface II. It is addressed to the pope.

To the pope:

Non est enim, O venerandissime, . . . Pope Celestine I, Ep. 7, 50, 443.

Similar: Prosper, Ep. 1, 51, 89; Paulinus, Ep. 19, 140, 23; Pope Boniface II, Ep. 2, 65, 38; Marius Mercator, Ep. 3, 48, 832.

venerandus: Worthy of being revered.

Engelbrecht says that this word like *venerabilis* is applied to both ecclesiastics and laymen. He cites Symmachus, Jerome, and Ruricius. To these are added here Augustine, Paulinus, Lupus, Leporius, Popes Mark, Leo I, Felix III, Hormisdas, and Boniface II.

To a bishop:

. . . quid . . . responderit venerandus Ambrosius a quo baptizatus sum, Mediolanensis episcopus. Augustine, Ep. 36, 62, 3.

Similar: Augustine, Ep. 73, 263, 2; 151, 383, 15; 202, 304, 4; 209, 350, 16; 223, 450, 6; 234, 519, 2; 7; Pope Mark, Ep. 1, 8, 851; Pope Leo I, Ep. 99, 966; 968; 173, 1217; Avell. Ep. 55, 123, 6; 105, 496, 1; 244, 743, 15; Pope Boniface II, Ep. 2, 65, 34; 3, 41; Faustus, Ep. 8, 272, 7; Leporius, Ep. 1, 31, 1221; Lupus, Ep. 2, 58, 66; Paulinus, Ep. 20, 145, 24; Ruricius, Ep. 1, 299, 7.

To a priest:

Domino devinctissimo et mihi speciali affectu venerando ac suscipiendo fratri Lucido presbytero Faustus. Faustus, Ep. 18, 288, 21.

To a deacon:

. . . sancto atque a me venerando fratri meo Libanio diacono, . . . Pope Leo I, Ep. 3, 54, 609.

To the emperor:

Pope Felix III, Ep. 2, 58, 901; 12, 970.

To a woman:

Augustine, Ep. 126, 81, 1.

venerantissimus: Most revered—αἰδεσιμώτατος.

This form is quite unusual, being found only in the letters of Paulinus, addressed on one occasion to a bishop, and on another to a layman of rank. It is not discussed by Engelbrecht.

To a bishop:

Merito gloriaris, venerantissime frater, . . . Paulinus, Ep. 38, 326, 10.

Similar: Paulinus, Ep. 13, 84, 7.

2. Adjectives Used by Popes and Bishops, Expressive of Humility.

exiguus: Poor, Lowly.

This word is used in the same sense as the word *humilis;* that is, it is an expression of depreciation used with the first person. It is not very commonly used, but is found a few times in the letters of Pope Boniface II, Fulgentius, Leporius, and Ferrandus. It is not discussed by Engelbrecht. It appears in the salutation of a letter, or sometimes in the signature.

Stephanus exiguus huic supplicationi meae subscripsi. Pope Boniface II, Ep. 65, 40; Stephanus et Timotheus exigui episcopi. Ibid. 65, 41.

Similar: Pope Boniface II, Ep. 65, 34; 38; Leporius, Ep. 1, 31, 1221; Fulgentius, Ep. 16, 65, 443; Ferrandus, Ep. 65, 853.

humilis: Humble.

This is not listed by Engelbrecht. It is found in the salutations of letters, used with the first person always, and seems to correspond

to the abstract titles, *humilitas, parvitas, mediocritas,* and others of that style. This attribute of depreciation is found in the letters of Capreolus, Popes Felix II, Gelasius I, and Hormisdas. This is perhaps the beginning of the expression, *Your Humble Servant.*

Domino sancto apostolico et beatissimo patri patrum Gelasio papae urbis Romae humiles episcopi Dardaniae. Avell. Ep. 80, 223, 13. Itaque provoluti genibus exoramus humiles servi tui sanctum apostolatum vestrum, ut. . . . Capreolus, Ep. 2, 53, 849.

Similar: Pope Felix II, Ep. 1, 13, 16; Avell. Ep. 166, 617.

indigens: Needy, Poor.

This is the same type of an attribute as *minimus,* and is not discussed by Engelbrecht. It is used with the first person, and is found in the letters of Lucian, a priest, and of Severus, a bishop.

Lucianus misericordia Dei indigens et omnium hominum minimus, presbyter Ecclesiae Dei quae est in villa. . . . Lucian Ep. 1, 41, 807. Severus episcopus misericordia Dei indigens et omnium ultimus in Christo Redemptore nostro aeternam salutem. Severus, Ep. 1, 20, 731.

minimus: Least.

This is not listed in Engelbrecht, as he has not discussed any of the abstract nouns of this type. *Minimus* is used in a depreciatory sense for the first person, and is found only rarely—a letter of Caesarius of Arles, and in a prologue to the life of S. Eleutherius by Guibertus, and in the letter of the priest Lucian.

Caesarius episcopus minimus omnium servorum Dei famulus, Caesariae sanctae sorori abbatissae, vel omni congregationi suae in Christo aeternam salutem. Caesarius, Ep. 2, 67, 1128. Lucianus misericordia Dei indigens et omnium hominum minimus, presbyter Ecclesiae Dei quae est in villa. . . . Lucian, Ep. 1, 41, 807.

Similar: Guibertus, Ep. 65, 59.

ultimus: Least, Last.

This is very rare, being found only in a letter of Severus. It is used with *omnium,* and in the same sense as *minimus, indigens*; i. e., with the first person. This word is not found in the lists of Engelbrecht.

Sanctissimis et beatissimis dominis, episcopis, presbyteris, diaconibus, et universae fraternitati, totius orbis terrarum, Severus

episcopus misericordia Dei indigens et omnium ultimus in Christo Redemptore nostro aeternam salutem. Severus, Ep. 1, 20, 731.

3. Adjectives Applied to the Lower Clergy.

Although the lower clergy often enjoyed the same titles as their superiors, a few adjectives seem to be reserved for them alone. They are discussed as follows:

fortissimus: Most valiant.

This adjective often united with *beatissimus,* is peculiar to Cyprian, who uses it as a term of affection when writing to priests. It is not discussed by Engelbrecht .

. . . fortissimi et beatissimi fratres. Cyprian, Ep. 10, 490, 4.

Similar: Ibid. Ep. 10, 491, 3; 495, 7; 13, 504, 14; 15, 513, 7; 28, 545, 4; 546, 21; 547, 8; 76, 828, 13; 832, 11.

honorantissimus: Most honored—τιμιώτατος.

This is not listed in Engelbrecht. It is found only once, namely, in a letter of the bishop Peter Chrysologus to Eutyches, a priest.

. . . charissime et honorantissime fili, . . . Chrysologus, Ep. 25, 54, 743.

integerrimus: Most blameless, Most virtuous.

This is very rare, the only example being found in a letter of Cyprian, who applies the term to a priest. It is not discussed by Engelbrecht.

Virtius fidelissimus atque integerrimus presbyter. Cyprian, Ep. 43, 590, 11.

praeclarus: Illustrious.

Paulinus, writing to the bishop Eucherius, uses this adjective in referring to a priest; and this is the only example of its use. It is not recorded by Engelbrecht.

To a priest:

. . . vir laudabilis et praeclarus in Christo frater noster et conpresbyter meus, Honoratus ad humilitatem meam vestrae dilectionis exemplo refovendam domino inspirante direxit. Paulinus, Ep. 51, 424, 5.

reverens: Reverend—αἰδέσιμος.

This form is very rare, being found only once in a letter from

Augustine to a lady on the occasion of the death of her brother. There is no mention in Engelbrecht of this title.

. . . germanum tuum . . . reverentem diaconum Carthaginiensis ecclesiae, . . . Augustine, Ep. 263, 632, 14.

4. Adjectives Applied to the Emperor.

A rather wide range of adjectives is given here, showing that the practice of associating an epithet with the emperor's name was a common one. This custom grew up in the early part of the third century.[1] No distinct title is assigned to the empress, since she shares in titles of the emperor.

adorabilis: Adorable.

This is very rare, being found only once in the Letters of Pope Leo I, where it is addressed to the emperor. Inasmuch as the writer of the letter is the emperor's daughter, *adorabilis* is more a title of affection than it is official. This title is not discussed by Engelbrecht.

Domine sanctissime pater et adorabilis imperator. Pope Leo I, Ep. 57, 54, 863.

augustissimus: Most august.

The superlative form is not so common as the positive. Examples listed below are from Ambrose, Pope Leo I, and Porphyrius. It is always applied to the emperor or, in its feminine form, to the empress.

Augustissimo imperatori Theodosio Ambrosius episcopus. Ambrose, Ep. 51. Augustissmus vero et Christianissimus imperator cupiens quam celerrime. . . . Pope Leo I, Ep. 31, 54, 793.

Similar: Ambrose, Ep. 63, 1; Porphyrius, Ep. 1, 19, 391; 392.

augustus: August—αὔγουστος.

Engelbrecht has listed only the superlative form, perhaps because the form *augustus* is so well known. The examples given below are from Ambrose, Popes Boniface I, John II, and the Avellana. The word is always used in connection with the emperor or, in its feminine form, with the empress.

Bonifacius episcopus Honorio augusto. Pope Boniface I, Ep. 7,

[1] Cagnat, *Cours d'Epigraphie latine,* p. 165.

20, 766. Victor Iustinianus, pius, felix, inclytus, triumphator, semper augustus, Ioanni sanctissimo archiepiscopo almae urbis Romae et patriarchae. Pope John II, Ep. 66, 14.

Similar: Ambrose, Ep. 1, 10; 13, 1; 7; 51, 4; 17; 53, 1; 57, 6; 62, 1; 2; 63, 1(2); Avell. Ep. 107, 499, 11; 108, 500, 10; 109, 501, 21; 110, 502, 16; 111, 503, 7; 112, 504, 11; 113, 506, 18; 114, 508, 2; 115, 510, 2; 125, 537, 13; 126, 540, 14; 127, 544, 20; 138, 564, 15; 160, 610, 14.

Christianissimus: Most Christian.

This word, like its positive form, is a title usually applied to the emperor. Examples are listed below from the following writers: Ambrose, Jerome, Marius Mercator, Popes Boniface I, Celestine I, Sixtus III, Leo I, Simplicius, Gelasius I, Hormisdas, and John II. It is not used by Augustine. It is found very frequently in Pope Leo I, though Engelbrecht cited only one reference.

Non mihi affectus defuit, Christianissime principum, . . . Ambrose, Ep. 1, 1; . . . apud aures Christianissimi principis, . . . Pope Boniface I, Ep. 7, 20, 766.

Similar: Ambrose, Ep. 17, 3; Jerome, Ep. 57, 524, 10; 129, 162, 14; Marius Mercator, Ep. 1, 48, 175; Avell. Ep. 57, 130, 3; 12; 59, 135, 10; 16; 63, 143, 8; 65, 146, 11; 66, 148, 22; 67, 150, 8; 68, 151, 4; 81, 228, 17; 84, 320, 16; 93, 354, 10; Pope Boniface I, Ep. 7, 20, 766; 767; Celestine I, Ep. 6, 50, 438; 22, 539; Sixtus III, Ep. 6, 50, 609; Leo I, Ep. 23, 54, 731; 31, 793; 33, 799; 43, 821; 825; 44, 829; 46, 837; 50, 843; 54, 855; 92, 936; 132, 1082; 152, 1122; 156, 1129; Pope Simplicius, Ep. 6, 58, 42; 43; 7, 44; 8, 47; 11, 49; 13, 51; 14, 52; 15, 53; 17, 56; 18, 59; Pope Gelasius I, Ep. 2, 59, 21; Avell. Ep. 161, 613, 6; 183, 639, 18; 195, 652, 20; 654, 15; 232(a), 704, 22; 233, 707, 16; 710, 6; 234, 711, 9; 712, 7; Pope John II, Ep. 66, 17; 24.

Christianus: Christian—φιλόχριστος.

This is found frequently in Ambrose, and a few times in the letters of Augustine, Aurelius, Popes Boniface I, and Felix III. It is usually addressed to the emperor, as stated in Engelbrecht. In giving the citations, Engelbrecht does not distinguish between the positive and the superlative use of this word; hence comparisons are difficult.

Ideoque petimus vos, clementissimi et Christiani principes, . . . Ambrose, Ep. 12, 5; . . . tam fidus Deo, quam tibi, principi Christiano, . . . Pope Boniface I, Ep. 7, 20, 767.

Similar: Ambrose, Ep. 8, 15; Gesta, 12; 53; 54; and often; Pope Felix III, Ep. 2, 58, 899; 901; 917(2); 15, 975; 976; Augustine, Ep. 198, 241, 19; Aurelius, Ep. 1, 20, 1011.

clementissimus: Most clement—ἡμερώτατος.

Clementissimus is reserved exclusively for the kings and emperors. Engelbrecht cites Symmachus, Ambrose, Popes, Leo I, and Avitus. To these I have added four more examples from Ambrose, and also the following writers: Augustine, Optatus, Eusebius, Hilary, Fulgentius, Lucifer, and the popes, Liberius, Boniface I, Celestine I, Sixtus III, Simplicius, Gelasius I, Hormisdas, and Boniface II.

This title, although a favorite with Ambrose, was seldom used by Augustine, and never by Jerome. The Letters of Pope Hormisdas abound in the frequent use of this form of address to the court.

To the emperor:

Petimus Clementiam vestram, piissimi et clementissimi imperatores Honori et Theodosi semper augusti. Pope Boniface I, Ep. 1, 20, 750; . . . litteras quas ad clementissimum imperatorem misimus, . . . Avell. Ep. 134, 557, 23.

Similar: Ambrose, Ep. 10, 1; 2; 11, 1; 12, 1; 5; 21, 4; 42, 13; 57; Gesta, 53; Augustine, Ep. 97, 519, 2; 198, 241, 18; Hilary, Ep. 2, 10, 632(2); Optatus, Ep. 8, 212, 22; Avitus, Ep. 42, 77; Pope Liberius, Ep. 6, 8, 1350; 4, 1369; 2, 1372; Lucifer, Ep. 7, 329, 27; 331, 21; Boniface I, Ep. 1, 20, 751; Pope Leo I, Ep. 23, 54, 731; 33, 797; 34, 802; 36, 810; 43, 823; 45, 835; 46, 839; 71, 895; 91, 934; 935; 104, 993; 109, 1015; 113, 1025; 117, 1037; 131, 1081; 146, 1115; 152, 1122; 155, 1125; Eusebius, Ep. 1, 12, 947; Pope Celestine I, Ep. 22, 50, 539; Pope Simplicius, Ep. 4, 58, 38; 8, 45; 11, 49; 13, 51; 15, 53; 17, 57; 18, 59(2); Pope Gelasius I, Ep. 2, 59, 21; 8, 42; Pope Hormisdas (and others); Avell. Ep. 17, 63, 18; 56, 124, 22; 129, 16; 58, 131, 17; 60, 137, 10; 63, 143, 8; 65, 146, 11; 67, 149, 20; 68, 153, 24; 69, 155, 9; 70, 160, 18; 81, 228, 18; 88, 334, 27; 338, 2; 92, 348, 9; 112, 504, 12; 116, 514, 4; 126, 542, 26; 543, 9; 127,

544, 21; 545, 11; 134, 557, 23; 144, 588, 16; 157, 604, 27; 161, 613, 16; 163, 615, 5; 167, 620, 6; 621, 10; 169, 626, 15; 24; 189, 647, 8; 196, 655, 6; 201, 660, 20; 206, 665, 16; 666, 1; 211, 670, 17; 216, 675, 9; 217, 678, 14; 225, 688, 21; 690, 6; 227, 692, 11; 693, 4; 229, 694, 23; 237, 732, 2; Pope Boniface II, Ep. 2, 65, 44.

To the empress:

Nostris ergo precibus apud clementissimum Augustum vestras adiungite, . . . Avell. Ep. 203, 662, 25.

To kings:

Per te, clementissime rex, per te, inquam, . . . Fulgentius, Ep. 65, 225; 226.

Similar: Pope Sixtus III, Ep. 6, 50, 609.

excellentissimus: Most renowned—ἐνδοξότατος.

This is discussed by Engelbrecht, who cites Symmachus and Ennodius. It is also found in Popes Cornelius and Hormisdas, the former of the third century; the latter, of the sixth. The title is applied to the emperor, a patrician, and a bishop.

To the emperor:

. . . tu quidem divino tutus auxilio, excellentissime princeps, . . . Avell. Ep. 168, 623, 4.

Similar: Ibid. Ep. 102, 468, 17.

To a patrician:

. . . excellentissimi hominis. . . . Ennodius, Ep. 19, 305, 28.

To a bishop:

Non enim decet tantae urbis antistem excellentissimum doctorem, ut dum putas haeresis Baptisma praedamnandum, verum Baptisma sermonibus maculare audias, . . . Pope Cornelius, Ep. 2, 3, 840.

felix: Happy.

This is not discussed by Engelbrecht. Its principal use is in the salutation of the letters of the emperors to their correspondents, where each emperor styles himself *pius, felix, inclytus,* etc. It is found in the letters of Popes John II and Hormisdas.

Victor Iustinianus pius, felix, inclytus, triumphator, semper augustus, Ioanni sanctissimo archiepiscopo almae urbis Romae et patriarchae. Pope John II, Ep. 66, 14.

Similar: Avell. Ep. 14, 59, 16; 107, 499, 10; 113, 506, 23; 160, 610, 15.

fidelissimus: Most faithful.

Engelbrecht calls this an attribute of courtesy, and cites three examples from Ambrose. To these are added two other examples from Ambrose, and also examples from Augustine, Cyprian, Popes Leo I, Simplicius, and Hormisdas. By Ambrose it is applied only to the emperor; but by all the others, to the emperor and also to the bishops and lower clergy. The example from the deacon Paschasius is doubtful.

To the emperor:

Christo Deo nostro pro salute primum fidelissimi principis supplicamus, . . . Pope Simplicius, Ep. 9, 58, 47; . . . et Christianissimi fidelissimique principis. . . . Pope Simplicius, Ep. 14, 58, 52.

Similar: Pope Leo I, Ep. 122, 54, 1059; 133, 1084; Pope Simplicius, Ep. 14, 58, 52; Ambrose, Ep. 18, 24; 14, 1; Avell. Ep. 61, 139, 6; 66, 148, 23; 234, 711, 9; 712, 8; 237, 732, 12; 242, 742, 4.

To a bishop:

Tertullus fidelissimus ac devotissimus frater noster. . . . Cyprian, Ep. 12, 503, 16.

To lower clergy:

. . . fidelissimo Hilario diacono nostro. . . . Pope Leo I, Ep. 43, 54, 821.

Similar: Cyprian, Ep. 28, 546, 21; 76, 832, 11; Augustine, Ep. 249, 592, 6; Paschasius, Ep. 1, 62, 40.

florens: Flourishing.

This is rarely used in the positive degree, the superlative being the most common form. The only example is found in the Letters of Pope Leo I—a letter addressed to the Emperor Theodosius from his royal mother.

Domino victori Theodosio et triumphatori, semper Augusto filio, Galla Placidia piissima et florens, perpetua Augusta et mater. Pope Leo I, Ep. 56, 54, 859.

florentissimus: Most flourishing.

Engelbrecht cites one example of this word from a Letter of Avitus, where it is used as an attribute of royal power. In the Letters of Ambrose it is found seven times, and each is indicative of friendship.

To the pope:

Incolumem te et florentissimum Deus noster tueatur omnipotens, . . . Ambrose, Ep. 42, 14.

To a bishop:

Incolumes vos et florentissimos Deus noster tueatur omnipotens, . . . Ibid. Ep. 9, 2.

To the emperor:

Beatissimum te et florentissimum Deus . . . tueri . . . dignetur. Ambrose, Ep. 1, 10.

Similar: Ibid. Ep. 39, 3; 51, 17.

gloriosissimus: Most glorious—ἐνδοξότατος.

This title reserved almost exclusively for the emperors is found in a few instances addressed to the pope, to bishops, and to a priest. Cyprian, the bishop, is addressed by his priests as *gloriosissimus;* Lucifer is likewise addressed by a fellow bishop; and the popes Sylvester and Hormisdas are called *gloriosissimus papa.*

Engelbrecht lists this word as a title for the emperors, with no mention of its use as applied to ecclesiastics. He cites Ambrose, Popes, Leo I, and Avitus, and calls attention to the fact that it was not used by Symmachus. To the writers he has cited I have added Augustine, Optatus, Cyprian, Eucherius, Lucifer, Novatianus, Avitus, Eusebius, Aurelius, and the following popes: Sylvester, Boniface I, Celestine I, Simplicius, Felix III, Hormisdas, John II, and Vigilius.

To the emperor:

Gloriosissimo et clementissimo filio Iustiniano augusto Vigilius episcopus. Avell. Ep. 92, 348, 2.

Similar: Pope Sylvester, Ep. 8, 823; Pope Celestine I, Ep. 19, 50, 512; 21, 544; Boniface I, Ep. 7, 20, 767; Pope Leo I, Ep. 43, 54, 823; 45, 835; 46, 837; 55, 857; 60, 873; 67, 887; 78, 908;

79, 911; 82, 917; 83, 919; 84, 921; 89, 930; 94, 941; 95, 942; 104, 993; 115, 1031; 122, 1060; Pope Felix III, Ep. 5, 58, 899; 917; 12, 970; 13, 972, 973; Pope Simplicius, Ep. 4, 58, 38; 8, 45; Frag. 58; Pope John II, Ep. 66, 17; 18(2); 20; Lucifer, Ep. 7, 327, 18; Eusebius, Ep. 1, 12, 947; Aurelius, Ep. 1, 20, 1011; Avitus, Ep. 2, 15, 10; 34, 64, 26; 48, 77, 24; 93, 100, 3; Avellana, Ep. 2, 44, 26; 54, 122, 5; 56, 124, 21; 129, 15; 60, 137, 10; 83, 230, 19; 84, 320, 13; 321, 11; 325, 12; 102, 468, 17; 113, 507, 7; 142, 586, 15; Ambrose, Ep. 1, 10; 12, 1.

To the empress:

Gloriosissimae et piissimae Pulcheriae augustae Hilarius diaconus. Hilarius, Ep. 1, 11.

To the pope:

. . . inde te, gloriosissime papa, commerita reverentia salutamus. To Pope Sylvester, Ep. 2, 8, 818.

Similar: Optatus, Ep. 4, 207, 3; Avell. Ep. 136, 558, 20.

To a bishop:

Optamus te, beatissime ac gloriosissime papa, semper in Domino bene valere, . . . Cyprian, Ep. 30, 556, 16.

Similar: Novatianus, Ep. 1, 3, 970; Avitus, Ep. 9, 43, 6; Avell. Ep. 136, 558, 21; Augustine, Ep. 217, 407, 19; 419, 16; Lucifer, Ep. 6, 324, 3.

To a priest:

Domino sancto et meritis beatissimo et in Christo gloriosissimo Hilario Eucherius. Eucherius, Ep. 1, 177, 5.

gloriosus: Glorious—ἔνδοξος.

This is rarely used in the positive degree, the superlative form being most frequent. It is not listed by Engelbrecht, but I have found it in a letter of Augustine referring to the bishop Cyprian, and in letters of Pope Leo I and of Ambrose, referring to the emperor.

Deinde si Cypriani, sancti episcopi et gloriosi martyris, te delectat, . . . Augustine, Ep. 93, 481, 1.

To the emperor:

Imperatoribus clementissimis Christianisque, et gloriosis, beatis-

simisque principibus Gratiano, Valentiniano, et Theodosio sanctum Concilium, quod convenit Aquileiae. Ambrose, Ep. 12.

Similar: Pope Leo I, Ep. 55, 54, 857; 136, 1099; 173, 1217; Avell. Ep. 176, 633, 8.

inclytus (inclitus): Glorious, Illustrious.

This is listed by Engelbrecht as an attribute for the emperors. He cites only Symmachus, but it is also found in Avitus, Popes Boniface I, Leo I, Hormisdas, and John II. It is not usually addressed to the emperors, but the emperors themselves use it in their salutations.

Victor Honorius inclytus triumphator semper Augustus sancto et venerabili Bonifacio papae urbis aeternae. Pope Boniface I, Ep. 8, 20, 768 (same in Avell. Ep. 37, 83, 5); Victor Honorius inclytus triumphator semper Augustus Largo proconsuli. Avell. Ep. 35, 81, 21.

Similar: Pope Leo I, Ep. 57, 54, 861; 100, 54, 970; Avell. Ep. 14, 59, 16; 107, 499, 10; 160, 610, 15; Pope John II, Ep. 66, 14; Avitus, Ep. 93, 100, 25.

invictissimus: Most invincible.

Engelbrecht lists this as an attribute for the emperor, and cites Symmachus, Jerome, and Ennodius. To these are added here Popes Leo I, Felix III, and Hormisdas.

. . . invictissimo et Christianissimo principi. . . . Pope Leo I, Ep. 46, 54, 837. Conspice, sanctissime fili et imperator invictissime, . . . Pope Felix III, Ep. 5, 58, 921.

Similar: Avell. Ep. 29, 75, 4; 30, 76, 14; 32, 78, 17; 22; 114, 508, 8; 147, 593, 20; 163, 615, 6; 235, 716, 5; Jerome, Ep. 79, 88, 19; Ennodius, Ep. 5, 217, 17.

invictus: Unconquered.

This is applied to the emperor, but is not common. It is found once in the letters of Pope Hormisdas, and once in Ennodius. It is not listed by Engelbrecht.

To the emperor:

Si prima semper est, imperator invicte, a regentibus supplicum spectata devotio, . . . Avell. Ep. 114, 508, 4.

Similar: Ennodius, Ep. 14, 300, 15.

iustissimus: Most just.

This is applied to the emperor, but is very rarely used, as the only example found is in the Avellana, Letters of Pope Hormisdas. It is not discussed by Engelbrecht.

. . . et electione Christianissimi et iustissimi principis nostri Iustini et piissimae reginae, . . . Avell. Ep. 195, 652, 20.

nobilissimus: Most noble—εὐγενέστατος.

This is listed by Engelbrecht as an attribute of rank, and Jerome and Ennodius are cited. An example is also given here from the Avellana. It is addressed to the emperor or others of the court.

Placidiae nobilissimae feminae. . . . Avell. Ep. 62, 139, 18.

Similar: Jerome, Ep. 129, 162, 13.

piissimus: Most kind, Most gracious—εὐλαβέστατος.

Among the Christian writers, this title is used not only as an address for the emperor, empress, king, and others of the court, but it is also used frequently in addressing bishops. We find one example of *piissimus* applied to a priest.

Engelbrecht cites Popes, Leo I, Avitus, Ruricius, and Ennodius. To these I have added Augustine, Paulinus, Capreolus, Faustus, Fulgentius, Hilary, Marius Mercator, Optatus, and the following popes: Sylvester, Boniface I, Celestine I, Felix III, Hormisdas. and Agapitus.

It is of interest to note that although Ambrose very frequently uses the abstract form *pietas* in addressing the emperors, he avoids the attribute *piissimus.*

To the emperor:

Quaeso te, fili piissime, . . . Pope Felix III, Ep. 2, 58, 900; Respice ad praedecessorem tuum piissimum imperatorem Marcianum, . . . Pope Felix III, Ep. 5, 58, 921.

Similar: Marius Mercator, Ep. 1, 48, 175; 179; 842(5); Avitus, Ep. 49, 78, 2; 67, 92, 15; 82, 99, 27; Pope Sylvester, Ep. 2, 8, 818; 823; Pope Boniface I, Ep. 1, 20, 750; 10, 769; Celestine I, Ep. 6, 50, 438; 7, 442; 8, 453; Leo I, Ep. 29, 54, 781; 46, 837; 53, 853; 56, 859; 57, 861; 58, 863; 71, 896; 77, 907; 98, 951; 957; 101, 975; 979; 985; 131, 1081; Hilary, Ep. 2, 10, 632; Pope Felix III, Ep. 5, 58, 921; Avell. Ep. 2, 9, 23; 11, 27; 41, 5; 44,

12; 22; 17, 63, 18; 88, 338, 1; 89, 338, 14; 114, 509, 18; 146, 591, 10; 161, 613, 17; 170, 627, 9; 183, 638, 18; 191, 648, 20; 195, 652, 21; 206, 666, 1; 223, 683, 20; 225, 689, 4; 232(a), 703, 24; 232, 704, 14; 233, 707, 16; Optatus, Ep. 4, 207, 2; Augustine, Ep. 141, 246, 21.

To the empress:

Gloriosissimae et piissimae Pulcheriae augustae Hilarius diaconus. Pope Hilary, Ep. 1, 58, 11.

To the king:

Triumphalibus tuis sensibus, piissime rex, nequaquam crediderim oblivione subtractum, quod, . . . Fulgentius, Ep. 1, 65, 223.

To a layman of rank:

. . . domine piissime frater, . . . Avitus, Ep. 52, 81, 20.

Similar: Avitus, Ep. 81, 94, 10; Ennodius, Ep. 10, 139, 1.

To a bishop:

. . . piissimus meus Ruricius. . . . Faustus, Ep. 2, 267, 9.

Similar: Capreolus, Ep. 1, 53, 843; 847; Ruricius, Ep. 12, 274, 6; Avitus, Ep. 7, 35, 7; 14, 47, 19; 43, 73, 3; Paulinus, Ep. 10, 59, 7; Augustine, Ep. 216, 401, 18.

To a priest:

Domino sancto et piissimo patri. . . . Ruricius, Ep. 6, 303, 19.

Of undetermined rank:

Faustus, Ep. 16, 282, 11; Augustine, Ep. 32, 10, 21.

pius: Kind.

Pius is a title reserved for the emperors exclusively. It is not discussed by Engelbrecht. The examples listed here are from the Avellana, Hilary, Avitus, Pope John II, and Felix III. The emperors refer to themselves as *pius.*

Victor Iustinianus, pius, felix, inclytus, triumphator, semper augustus, Ioanni sanctissimo archiepiscopo almae urbis Romae et patriarchae. Pope John II, Ep. 3, 66, 14. Subveni, pie imperator. Hilary, Frag. 9, 10, 704.

Similar: Avitus, Ep. 39, 73, 27; Avell. Ep. 14, 59, 16; 84, 322, 6; 107, 499, 10; 160, 610, 15.

praecelsissimus: Most illustrious—λαμπρότατος.

This is listed by Engelbrecht as an attribute for men of worldly rank, and he cites Symmachus, Avitus, and Ennodius. As he does not discriminate between the positive and superlative forms, I can judge only by the examples given, and that is, only one from Avitus. In this letter it is addressed to the king.

To the king:

Quod ecce, sub divino testimonio loquar, pro debiti famulatus reverentia praecelsissimo domno dependere non praesumpsi. Avitus, Ep. 5, 32, 18.

praedicatissimus: Most extolled—λαμπρότατος.

This is not listed in Engelbrecht. It is found once in a letter to Pope Celestine I, where the word is applied to the emperor. The same letter is found among those of Marius Mercator.

. . . apud piissimum et praedicatissimum imperatorem, . . . Pope Celestine I, Ep. 7, 50, 442. (Same: Marius Mercator, Ep. 1, 48, 179.)

religiosissimus: Most religious—εὐλαβέστατος

The citations made by Engelbrecht for this word are not listed separately from the examples of *religiosus,* and hence it is difficult to make comparisons. He has cited three examples from the popes, five from Augustine, but none from any other writers. I have found this superlative form used in the letters of Jerome, Lucifer, Marius Mercator, Flavian, Montanus, Popes Julius I, Liberius, Sixtus III, Leo I, Simplicius, Hormisdas, Boniface II, John II, and in the Avellana. It is used in addressing and speaking of the emperors, and sometimes of the bishops.

To the emperor:

In quo nec nostrae preces apud religiosissimum principem, nec dilectionis tuae suggestio. . . . Pope Simplicius, Ep. 58, 60. Nam et ipsi religiosissimi imperatores permiserunt, ut. . . . Pope Julius I, Ep. 8, 920.

Similar: Augustine, Ep. 97, 519, 2; Jerome Ep. 58, 527, 8; Lucifer, Ep. 7, 328, 6; 331, 22; Pope Liberius, Ep. 1, 8, 1349; Pope Sixtus III, Ep. 3, 50, 591; Pope Leo I, Ep. 29, 54, 781; 100, 972; 101, 975; 977; 113, 1027; 122, 1059; Pope Simplicius,

Ep. 11, 58, 49; Avell. Ep. 2, 9, 23; 11, 27; 35, 7; 44, 9; 18, 65, 22; 63, 142, 10; 176, 633, 6; 177, 634, 12.

To a bishop:

Religiosissimo et sanctissimo comministro Cyrillo Nestorius in Domino salutem. Marius Mercator, Ep. 48, 804.

Simliar: Marius Mercator, Ep. 3, 48, 181; 184; 1, 48, 803; Flavian, Ep. 26, 54, 745; 751; Montanus, Ep. 1, 65, 54; Pope Sixtus III, Ep. 3, 50, 593(2); Avell. Ep. 143, 588, 3; 160, 610, 17; 183, 639, 10; 192, 649, 15; 193, 650, 23; 651, 15; 199, 659, 2; Pope John II, Ep. 66, 17; Pope Boniface II, Ep. 2, 65, 36; 3, 39; Pope Leo I, Ep. 43, 54, 821.

To a priest:

. . . per Lamponem presbyterum religiosissimum scriberemus, . . . Marius Mercator, Ep. 1, 48, 804.

To a woman:

Dominae religiosissimae et sanctae filiae Sapidae Augustinus in Domino salutem. Augustine, Ep. 263, 631, 13.

Similar: Augustine, Ep. 99, 533, 4; 262, 621, 2; 265, 638, 9; 267, 651, 2; Jerome, Ep. 107, 291, 15.

sacratissimus: Most holy—ὁσιώτατος.

This is used by Sidonius, Popes Leo I, and Hormisdas. It is applied to the emperor and to bishops. It is not found in Engelbrecht.

To the emperor:

. . . ut sacratissimus et religiosissimus imperator. . . . Avell. Ep. 177, 634, 12.

Similar: Avell. Ep. 32, 78, 24; Leo I, Ep. 56, 54, 861; 63, 877; 64, 877.

To a bishop:

Longum tacere, vir sacratissime, . . . Sidonius, Ep. 9, 156, 5.

serenissimus: Most serene—γαληνότατος.

This is listed in Engelbrecht as an attribute for the emperor. Leo I, Popes, and Avitus are cited. Only one example is found in the letters of Pope Leo I and of Avitus. Engelbrecht cites only one also from the popes, but several examples are found in the letters

of Pope Hormisdas, and one in each of the following: Popes Felix III, Boniface II, and John II.

To the emperor:

Gloriosissimo ac serenissimo Zenoni Augusto Felix episcopus in Domino salutem. Pope Felix III, Ep. 5, 58, 917. Praeterea, serenissime principum, . . . Pope John II, Ep. 66, 19.

Similar: Avell. Ep. 93, 358, 4; 147, 593, 7; 151, 600, 8; 152, 600, 19; 24; 153, 601, 6; 155, 603, 9; 194, 652, 8; 195, 654, 15; 200, 659, 12; 203, 662, 8; 227, 693, 9; 243, 743, 4; 93, 358, 4; Pope Leo I, Ep. 43, 54, 821; Boniface II, Ep. 2, 65, 36; Avitus, Ep. 69, 93, 18.

splendidissimus: Most noble—εὐγενέστατος.

This is very rare, being found only once in a letter of Pope Leo I to the empress. It is not discussed by Engelbrecht.

To the empress:

Unde, domina splendidissima atque clementissima Augusta, adoranda vestra pietas in quibus libenter fecit initium, relinquere non debet. . . . Pope Leo I, Ep. 46, 54, 839.

sublissimus: Most noble, Most lofty.

The superlative form is very rare, as it is found only once in a letter of Pope Hormisdas to the emperor. This reference is found in Engelbrecht.

To the emperor:

Nulla vobis, sublissime domine, triumphorum materia poterit esse iocundior quam de subiugatione perfidiae. Avell. Ep. 115, 510, 15.

tranquillissimus: Most serene—γαληνότατος.

This is an official title for the emperors. It is listed in Engelbrecht, and references are given from Ambrose and the popes. Examples are given here from Ambrose, Popes Liberius (Lucifer), Boniface I, Celestine I, Simplicius, and Hormisdas.

Imperator tranquillissime et fidelissime. . . . Ambrose, Ep. 14, 1. Quae ergo potest pax esse, tranquillissime imperator, . . . Lucifer, Ep. 7, 330, 13.

Similar: Lucifer, Ep. 7, 327, 19; Pope Celestine I, Ep. 19, 50, 512; 23, 544; Avell. Ep. 68, 152, 5; 242, 742, 4; Pope Boniface I, Ep. 7, 20, 767; Leo I, Ep. 77, 54, 905; Simplicius, Ep. 17, 58, 56.

venerabilissimus: Most venerable—*αἰδεσιμώτατος.*

This superlative form is not discussed by Engelbrecht. Two examples are given here, one from Salvianus to his sister, and one from the empress to the pope, found in the letters of Pope Leo I.

Nunc tu, O dilectissima ac venerabilissima soror, . . . Salvianus, Ep. 4, 207, 4. Pulcheria venerabilissima Augusta, . . . Pope Leo I, Ep. 77, 54, 905.

victorissimus: Most victorious—*νικηφορότατος.*

This is listed in Engelbrecht as a title for men of rank in high civic standing. One example is cited from Sidonius, and to this is added one from the bishop Hilary, addressed to the emperor.

Domino merito gloriosissimo victorissimo Augusto Constantio synodus. . . . Hilary, Ep. 10, 703. Namque confirmat magistro militum Chilperico, victoriosissimo viro, . . . Sidonius, Ep. 6, 81, 20.

5. Adjectives Applied to Laymen of Rank:

Some adjectives were reserved for men holding offices of the Court or of municipal administration. Of these adjectives, some are restricted exclusively to this class, while others are found applied not only to the laymen of rank, but also to those in ecclesiastical offices. All adjectives of this type are discussed in the following pages.

amplissimus: Most mighty.

This is discussed by Engelbrecht, who cites Ennodius and Sidonius. It is also found in Ambrose, and is always applied to laymen of high official standing.

To a layman of rank:

Retulerat vir amplissimus Symmachus. . . . Ambrose, Ep. 57, 2. Novi enim eito amplissimum virum ad cordis vestri esse penetralia perducendum. Ennodius, Ep. 22, 73, 21.

Similar: Ambrose, Ep. 57, 3; Ennodius, Ep. 1, 154, 4; Sidonius, Ep. 4, 5, 12.

clarissimus: Most famous—*λαμπρότατος.*

This is listed in Engelbrecht as an attribute of rank, and Symmachus, Augustine, Sidonius, and Ennodius are cited. In addition

to these writers, many others have used *clarissimus* at the close of letters; i. e., the date of the letter being signified by the consuls holding office. In some instances it is also found applied to other individuals. The writers are: Ambrose, Popes Cornelius, Lucius, Stephen I, Sixtus II, Felix I, Eutychianus, Caius, Marcellinus, Eusebius, Julius I, Liberius, Felix II, Innocent I, Boniface I, Celestine I, Leo I, Hilary, Simplicius, Felix III, Symmachus, Felix IV, Boniface II, John II, and Agapitus.

To a layman of rank:

. . . a viro clarissimo et spectabili tribuno et notario fratre tuo et filio meo Marcellino. Augustine, Ep. 134, 85, 6. Cum vir clarissimus praefectus urbis Symmachus ad clementiam tuam retulisset, . . . Ambrose, Ep. 18, 1.

Similar: Ambrose, Ep. 18, 3; Augustine, Ep. 99, 533, 10; 128, 30, 2; 129, 34, 6; 133, 83, 16; 139, 151, 1; Ennodius, Ep. 20, 27, 11; 9, 138, 15; Sidonius, Ep. 4, 27, 18; 23; 10, 46, 15; 6, 130, 17; Avell. Ep. 13, 55.

To express date of letter:

Data II idus aprilis, Aureliano et Marcello viris clarissimis consulibus. Pope Eutychianus, Ep. 1, 5, 172; Data 15 Kal Martias Betio et Iuliano viris clarissimis consulibus. Pope Liberius, Ep. 8, 1403; 1408.

Similar: Pope Cornelius, Ep. 1, 3, 844; 2, 848; Lucius, Ep. 1, 3, 982; Stephen I, Ep. 1, 3, 1001; 2, 1008; Sixtus II, Ep. 1, 5, 86; 2, 88; Felix I, Ep. 1, 5, 148; 2, 152; 3, 156; Caius, Ep. 1, 5, 190; Marcellinus, Ep. 1, 7, 1088; Eusebius, Ep. 3, 7, 1114; Julius I, Ep. 8, 977; 994; Felix II, Ep. 2, 13, 25; 28; Innocent I, Ep. 6, 20, 502; 25, 561; 30, 593; Boniface I, Ep. 3, 20, 758; 5, 763; Celestine I, Ep. 4, 50, 436; 5, 437; 16, 502; 23, 547; 24, 548; 25, 558; Leo I, Ep. 4, 54, 614; 7, 622; 13, 666; 16, 704; 17, 706; 18, 709; 23, 735; 24, 736; 28, 781; 29, 783; 30, 789; 32, 798; 33, 799; 34, 802; 35, 809; 36, 811; 37, 812; 38, 813; 39, 814; 42, 818; 44, 831; 45, 835; 47, 840; 49, 842; 51, 845; 66, 886; 67, 886(2); 69, 892(2); 70, 895(2); 71, 896(2); 78, 909(2); 81, 915; 917(2); 82, 918(2); 83, 921; 84, 922; 85, 924; 86, 925; 87, 926; 88, 929; 90, 934; 91, 935; 92, 936; 94, 942; 95, 944; 104, 997; 105, 1002; 106, 1009; Hilary, Ep. 2, 58, 19; 9, 27;

11, 32; Simplicius, Ep. 2, 58, 37; 9, 48; 12, 51; 13, 51; 14, 53; 16, 55; 17, 58; Felix III, Ep. 6, 58, 924; 927; 8, 927; 9, 936; 14, 975; Symmachus, Ep. 1, 62, 49; 3, 51; 6, 56; 9, 66; Felix IV, Ep. 1, 65, 11; 3, 24; Boniface II, 65, 34; John II, Ep. 66, 20; 24(2); Agapitus, Ep. 6, 66, 46; 7, 48; Ambrose, Gesta.

devinctissimus: Most devoted.

This is discussed by Engelbrecht, who cites Ruricius. It is also found in Eucherius addressed to a bishop, although Ruricius applies it to both ecclesiastics and laymen.

To a layman of rank:

Devinctissimo filio semperque magnifico Hesperio Ruricius. Ruricius, Ep. 3, 301, 17; Domino devinctissimo semperque magnifico Vero Ruricius episcopus. Ruricius, Ep. 23, 331, 2.

Similar: Ruricius, Ep. 4, 302, 12; 5, 302, 33; 1, 311, 5; 2, 312, 2; 3, 319, 19; 4, 313, 11; 5, 315, 30.

To a bishop:

Domino beatissimo et merito suscipiendo et in Christo devinctissimo papae Eucherio episcopo Hilarius episcopus. Eucherius, Ep. 2, 197, 24.

Similar: Ruricius, Ep. 2, 266, 38; 268, 37; 3, 269, 2; 42, 342, 2.

To priests and deacons:

Ruricius, Ep. 18, 288, 21; 17, 284, 21.

egregius: Illustrious.

This title is discussed by Engelbrecht, who cites only the Jurists. It is also found in the letters of Augustine, Ruricius, Sedulius, and Pope Felix III, and is applied to both ecclesiastics and laity.

To the emperor:

Magnum igitur, egregie princeps, capio de utroque laetitiam: cum et in tuae serenitatis animo, . . . Pope Felix III, Ep. 12, 58, 969.

To a bishop:

Habes ergo, pater optime, pastor egregie, . . . Ruricius, Ep. 2, 300, 28.

To a priest:

Credo tamen, pater egregie, . . . Sedulius, Ep. 1, 173, 7.

To a layman:

Vir egregius, filius meus Ruferius, adfinis vester, rettulit mihi quid Domino voveritis. Augustine, Ep. 127, 19, 5.

Similar: Ibid. Ep. 94, 533, 11.

eloquentissimus: Most eloquent—λογιώτατος—ἐλλογιμώτατος.

This is applied to a layman of rank, and the only example is cited by Engelbrecht. Inlustri viro et eloquentissimo nobisque dilectissimo Volusiano. . . . Augustine, Ep. 138, 126, 6.

eminentissimus: Most eminent, Most renowned—λαμπρότατος.

This is discussed by Engelbrecht, who cites Ennodius as applying it to men of rank in civic life. It is also found in one of the letters of Augustine addressed to the pope.

To the pope:

. . . imperii nobilissimi eminentissimum culmen ad sepulcrum . . . Petri . . . supplicare. Augustine, Ep. 232, 514, 2.

To a man of rank:

Ennodius, Ep. 3, 155, 3; 22, 196, 30; 28, 285, 25; all to men classed as *vir illustris.*

eruditus: Learned.

This is found only once in a letter of Ennodius addressed to a layman. It is not discussed by Engelbrecht. Tibi autem, erudite puer, habeo gratias, . . . Ennodius, Ep. 19, 244, 9.

eximius: Distinguished, Excellent.

Eximius is defined by Engelbrecht as a title of rank for laymen. He cites Symmachus and Augustine. To these I have added Ruricius, Fulgentius and Montanus. It is addressed to men of high official standing, and in one case, to a woman. Ruricius and Montanus apply it to bishops.

To a man of rank:

Domino eximio et merito praestantissimo multumque in Christi caritate honorando filio Olympio. Augustine, Ep. 97.

Domino eximio, et in Christi caritate plurimum desiderabili

filio Donato Fulgentius, servorum Dei famulus, in Domino salutem. Fulgentius, Ep. 8, 65, 360.

Similar: Augustine Ep. 34; 35; 56; 58; 86; 91; 100; 104; 112; 116; 127; 133; 138; 143; 170; 189; 204; 242; 257.

To a woman:

Dominae eximiae et merito praestantissimae atque in Christo caritate honorandae filiae Italicae Augustinus episcopus in Domino salutem. Augustine, Ep. 92.

Similar: Augustine, Ep. 266.

To a bishop:

Adhaesit, doctor eximie, anima mea post te. Ruricius to Faustus, Ep. 1, 299, 17.

Similar: Montanus, Ep. 2, 65, 55.

honorabilis: Honorable—τίμιος.

Honorabilis is defined by Engelbrecht as a title of rank for laymen, and sometimes for ecclesiastics. He cites two examples from the popes, one from Ennodius, and several from Augustine. To these I have added Jerome, Marius Mercator, Leo I, Peter Chrysologus, and some additional examples from Augustine. The popes who used it are: Julius I, Damasus I, Anastasius I, Leo I, and John II.

In the literature examined, *honorabilis* is applied to the pope and other ecclesiastics, to laymen of high official standing, and in one instance to a woman. It appears not only in the salutation of the letter, but frequently in the letter proper. It seems, however, to have fallen into disuse at the close of the fifth century, for it is not found in Ruricius, Sidonius, or Avitus, and only once in Ennodius.

Honorabilis was a favorite with Augustine, but is not found in Ambrose. The former addresses bishops as *honorabiles,* not discriminating between the Roman Catholics and the Donatists. In Ep. 23, he acknowledges that *honorabilis* is the accepted title for bishops, when he says:

". . . honorabili vero quod addidi, non ad hoc addidi, ut honorarem episcopatum tuum; mihi enim episcopus non es." Augustine, Ep. 23, 64, 1.

To a layman of rank:

Augustine, Ep. 34; 56; 57; 86; 89; 100; 112; 113; 115; 129; 170; 189; 128, 30, 3; 34, 24, 21; 35, 31, 5; Ennodius, Ep. 3, 77, 30.

To laymen of undetermined rank:

Honorabili et dilectissimo filio Publicolae Augustinus in Domino salutem. Augustine, Ep. 47, 129, 8.

Similar: Augustine, Ep. 53; 70; 90; 104; 127; 242; 251; 252; 257; 259; 223, 449, 8; 254, 601, 24.

To the pope:

Domino beatissimo et honorabili patri Iulio, . . . Pope Julius I, Ep. 1, 8, 977.

Similar: Pope Liberius, Ep. 1, 8, 1403; John II, Ep. 1, 66, 25.

To a bishop:

. . . honorabili vero quod addidi, non ad hoc addidi, ut honorarem episcopatum tuum; mihi enim episcopus non es; . . . Augustine, Ep. 23, 64, 1.

Similar: Augustine, Ep. 171, 631, 14; 219, 431, 10; Jerome, Ep. 95, 158, 25; Pope Damasus, Ep. 6, 13, 369; Anastasius I, Ep. 2, 20, 74; Leo I, Ep. 39, 54, 814.

To a priest:

. . . frater honorabilis, . . Chrysologus, Ep. 25, 54, 739.

Similar: Marius Mercator, Ep. 3, 48, 181; Augustine, Ep. 172, 636, 6.

To a woman:

Honorabili et eximiae atque in membris Christi laudabili famulae dei Maximae Augustinus in Domino salutem. Augustine, Ep. 264, 635, 2.

Similar: Augustine, Ep. 264, 636, 24; 266, 647, 2; 212, 371, 8.

Unclassified:

Augustine, Ep. 178, 689, 5.

honoratus: Honored—*τίμιος.*

This is not listed in Engelbrecht. I have found it only once, that is in the Letters of Ambrose, Gesta 51.

Sunt hic viri honorati multi. Ambrose, Gesta 51.

inlustris: Most illustrious—ἐνδοξότατος.

This is classified by Engelbrecht as an attribute of rank, and he cites Symmachus, Popes, Augustine, Sidonius, Avitus, Ruricius, and Ennodius. To these are added here Fulgentius, Uranius, and Remigius. It is addressed to men and women of rank, and in men this official character is often indicated by the initials, 'V. I.' In salutations it is frequently found with the word *merito.* Vir inlustris Volusianus beatitudinis tuae mihi litteras legit, . . . Augustine, Ep. 136, 93, 4. Domine inlustris, . . . Sidonius, Ep. 11, 35, 21.

Similar: Augustine, Ep. 131, 77, 9; 132, 79, 8; 137, 96, 12; 138, 126, 6; 139, 153, 6; 150, 380, 13; 151, 382, 10; 161, 507, 9; 10; 188, 119, 8; 200, 293, 2; 206, 340, 2; 229, 497, 2; Ruricius, Ep. 32, 335, 16; Remigius, Ep. 1, 65, 963; Uranius, Ep. 1, 53, 859; Fulgentius, Ep. 2, 65, 311; 6, 348; 7, 352; Ennodius, Ep. 2, 232, 11; 3, 36, 26; 22, 73, 17; 23, 117, 25; 7, 133, 23; 10, 138, 24; 13, 140, 20; 20, 144, 7; 26, 146, 26; 30, 150, 8; 35, 153, 10; 3, 154, 31; Sidonius, Ep. 2, 16, 25; 2, 18, 27; 9, 43, 19; 38, 67, 28; 46, 76, 23; 48, 77, 16; 9, 60, 19; 10, 85, 2; 17, 90, 23; 10, 116, 1; 6, 130, 17; Pope Celestine I, Ep. 23, 50, 546; Pope Simplicius, Ep. 6, 58, 42; Pope Innocent I, Ep. 36, 20, 602; Pope Gelasius I, Ep. 4, 59, 29; 8, 41; Avell, Ep. 9, 51, 9; 29, 74, 20; 176, 633, 2; 189, 646, 23; 190, 647, 12; 196, 655, 2; 197, 657, 2; 206, 665, 2; 207, 666, 6; 212, 670, 22; 227, 693, 5; 229, 694, 9; 243, 743, 2; Pope John II, Ep. 66, 20; 24; Pope Felix IV, Ep. 3, 65, 22.

illustrissimus: Most illustrious—ἐνδοξότατος.

The superlative form of *inlustris* is used by Avitus, Ennodius, and in the Avellana. It is an address to the emperor and others of the court. Quid animum meum, inlustrissime hominum, conaris attollere? Ennodius, Ep. 9, 235, 6. . . . domine semper illustrissime et sacratissime, magnifice meritoque praecelse patrone, . . . Avell. Ep. 32, 78, 24.

Similar: Avitus, Ep. 24, 56, 13; 36, 66, 1; 37, 66, 23; 39, 68, 1; 50, 78, 7; 51, 79, 16; 52, 81, 4; 53, 81, 29; 56, 85, 9; 80, 93, 27; 81, 94, 7; 84, 94, 14; 83, 94, 21; 85, 95, 9; 95, 102, 15; Avell. Ep. 49, 114, 18; 211, 669, 24; Ennodius, Ep. 1, 21, 22.

insignis: Illustrious.

This is classified by Engelbrecht as an attribute of rank. He cites Augustine, Ennodius, and Ruricius; and to these is added here Fulgentius. It is addressed to both ecclesiastics and laymen, and once to a woman.

To a man of rank:

Domino eximio et merito insigni honorabiliterque carissimo fratri Generoso Augustinus in Domino salutem. Augustine, Ep. 116, 663, 2. Domino illustri et merito insigni ac praestantissimo filio Theodoro Fulgentius servorum Christi famulus in Domino salutem. Fulgentius, Ep. 6, 65, 348.

Similar: Augustine, Ep. 133, 80, 14; 134, 84, 9; 137, 96, 12; 138, 126, 2; 139, 148, 12; 143, 250, 10; 189, 131, 2.

To a bishop:

Domino insigni et summo mihi honore specialiter excolendo Paulino filio Faustus. Ruricius, Ep. 15, 276, 22.

Similar: Augustine, Ep. 203, 315, 13.

To a woman:

Augustine, Ep. 131, 77, 9.

iucundissimus: Most pleasing.

This is an attribute of friendship, found in the letters of Augustine and Pope Siricius. It is addressed to laymen and laywomen. It is not discussed by Engelbrecht.

To a layman:

. . . Piniane karissime et iocundissime. . . . Avell. Ep. 4, 48, 5.

Similar: Avell. Ep. 5, 48, 18; 9, 51, 3.

laudabilis: Praiseworthy.

This is defined by Engelbrecht as a title of rank. He cites Augustine; and I have added Paulinus and Pope Simplicius. It is addressed to bishops, priests, lay persons, both men and women. The Letters of Augustine to Paulinus and Theresia usually contain this title; also that of Paulinus to Eucherius and Galla, showing that *laudabilis* was applied to both men and women.

To a layman of rank:

Domino eximio meritoque honorabili insigniterque laudabili filio

Donato Augustinus in Domino salutem. Augustine, Ep. 100, 535, 15.

Similar: Augustine, Ep. 49, 140, 8; 112, 659, 5; 227, 482, 10; 244, 581, 9; Pope Simplicius, Ep. 7, 58, 43.

To a bishop:

Dominis laudabilibus in Christo sanctissimis fratribus Paulino et Theresiae Augustinus in Domino salutem. Augustine, Ep. 42, 84, 4.

Similar: Paulinus, Ep. 51, 424, 5; Augustine, Ep. 45, 122, 3.

To a woman:

Dominae religiosissimae et praestantissimae et in caritate Christi laudabili filiae Fabiolae Augustinus in Domino salutem. Augustine, Ep. 267, 651, 3.

Similar: Augustine, Ep. 99; 264; 35, 30, 15.

magnificentissimus: Most mighty.

The superlative form is not so common as the positive form of this word. Engelbrecht cites one example from Augustine, and to this is added here one other from Pope Leo I. It is applied only to men of rank.

Domino merito inlustri et magnificentissimo atque in Christo carissimo filio Dario Augustinus. Augustine, Ep. 229, 497, 2; . . . et a magnificentissimis gloriosissimisque iudicibus et inlustri et glorioso senatu et clero universo et populo, . . . Pope Leo I, Ep. 101, 54, 981.

magnificus: Great.

This is listed by Engelbrecht as an attribute of rank. As he does not distinguish between the positive and the superlative forms, it is difficult to compare the writers who have used it. He has cited Symmachus, Augustine, Avitus, Sidonius, Ennodius, and Ruricius. The authors here named are listed below and in addition Remigius and Popes Gelasius, Hormisdas, John II. The title is for laymen of official standing.

Domino insigni et meritis magnifico Chlodoveo regi Remigius episcopus. Remigius, Ep. 2, 65, 965. Devinctissimo filio semper magnifico Hesperio Ruricius. Ruricius, Ep. 3, 301, 17.

Similar: Pope Gelasius I, Frag. 59, 139; Avell. Ep. 29, 74, 20;

210, 669, 17; 212, 671, 3; 218, 679, 21; Sidonius, Ep. 22, 72, 19; Ennodius, Ep. 22, 73, 20; 1, 76, 33; 18, 143, 15; 17, 223, 23; Ruricius, Ep. 4, 302, 12; 5, 302, 33; 11, 306, 11; 7, 316, 25; 12, 321, 5; 17, 327, 2; 20, 329, 2; 23, 331, 2; 32, 335, 16; 39, 340, 6; Avitus, Ep. 35, 65, 31.

perfectissimus: Most perfect.

This is listed in Engelbrecht as an attribute of courtesy, Symmachus being the only writer cited. It is also found once in a letter of Augustine where he applies the term to a prefect.

To a prefect:

. . . dum vir perfectissimus Verus, vicarius praefectorum tunc per Africam nostram. . . . Augustine, Ep. 88, 410, 4.

potentissimus: Most mighty—κράτιστος.

This is not listed in Engelbrecht, but it is found once in Augustine, addressed to a layman of rank, where it seems to have the significance of a title.

To a layman of rank:

Ab hac ergo epistula perge ad librum, quem simul misi, qui tuae reverentiae et cur conscriptus sit et cur ad te potentissimum missus, ipse suo principio commodius intimabit. Augustine, Ep. 200, 295, 13.

praecellentissimus: Most illustrious—ἐνδοξότατος.

This is listed by Engelbrecht as a title for laymen of high official standing. He cites references from Avitus, Popes and Symmachus. To these is added here one from Remigius.

Domino sancto meritis praecellentissimo in Christo gloriosissimo et apostolica sede dignissimo papae Hormisdae Avitus. Avell. Ep. 136, 558, 20. Quamquam praecellentissimus princeps. . . . Avitus, Ep. 54, 83, 8.

Similar: Pope Gelasius I, Frag. 59, 99; Remigius, Ep. 3, 65, 967; Avell. Ep. 210, 669, 16.

praecelsus: Illustrious.

This is listed in Engelbrecht, who cites references from Symmachus, Avitus, and Ennodius. To these are added here some ex-

amples from Pope Hormisdas. It is always applied to men of high official rank.

. . . quem ad praecelsum regem Theodoricum. . . . Avell. Ep. 199, 658, 27.

Similar: Avell. Ep. 29, 74, 21; 32, 79, 1; Avitus, Ep. 91, 99, 3; 35, 65, 22; Ennodius, Ep. 28, 76, 18; 1, 153, 30; 29, 317, 27.

praestantissimus: Most renowned—αἰδεσιμώτατος.

This is listed by Engelbrecht as an attribute of rank for men of civic life. He cites Symmachus and Augustine. To these are added two more examples from Augustine, and also examples from Prosper, Fulgentius, Popes Anastasius I and Innocent I. Besides being applied to men of rank it is also applied to bishops and to women.

To a man of rank:

Domino illustri et merito insigni, ac praestantissimo filio Theodoro, Fulgentius servorum Christi famulus, in Domino salutem. Fulgentius, Ep. 6, 65, 348.

Similar: Augustine, Ep. 97, 516, 13; 132, 79, 8; 134, 84, 9; 137, 96, 12; 200, 293, 2; 203, 315, 13; 206, 340, 2.

To a bishop:

Unde has ad praestantissimum fratrem et coepiscopum nostrum Alexandrum reddendas tuae transmisimus unanimitati. . . . Pope Innocent I, Ep. 21, 20, 544.

Similar: Augustine, Ep. 31, 8, 14; 90, 426, 14; 225, 468, 9; Prosper, Ep. 1, 51, 67; Pope Anastasius I, Ep. 1, 48, 234.

To a woman:

Dominae religiosissimae et praestantissimae et in Christi caritate laudabili filiae Fabiolae Augustinus in Domino salutem. Augustine, Ep. 267, 651, 2.

Similar: Augustine, Ep. 92, 436, 2; 131, 77, 9; 150.

protegendus: Worthy of being protected.

This is not common, being found only once in a letter of Augustine to Boniface, a layman of official rank. It is not discussed by Engelbrecht.

Domino filio in praesentem et in aeternam salutem Dei miseri-

cordia protegendo et regendo Bonifatio Augustinus. Augustine, Ep. 220, 431, 14.

regendus: Worthy to be ruled.

This is not at all common, but it is found once in a letter of Augustine to Boniface, a civic officer. It is not listed in Engelbrecht.

Domino filio in praesentem et in aeternam salutem Dei misericordia protegendo et regendo Bonifatio Augustinus. Augustine, Ep. 220, 431, 14.

spectabilis: Admirable—περίβλεπτος.

This is defined by Engelbrecht as an attribute of rank for men of civic life. He cites Symmachus, Augustine, Sidonius, Avitus, and Ennodius. To these are added here two more examples from Sidonius, and examples from Popes Hilary, Simplicius, and Hormisdas.

Vir spectabilis filius noster comes Classicianus graviter apud me litteris quaestus est, quod . . . Augustine, Ep. 250, 593, 16; . . . a viro clarissimo et spectabili tribuno et notario Marcellino. . . . Ibid. Ep. 133, 83, 16.

Similar: Augustine, Ep. 128, 30, 2; 129, 34, 6; 222, 448, 10; 252, 600, 10; Pope Hilary, Ep. 6, 58, 23; Pope Simplicius, Ep. 6, 58, 42; Avitus, Ep. 35, 65, 28; 77, 95, 16; Ennodius, Ep. 23, 283, 30; Avell. Ep. 62, 139, 8; 63, 143, 2; 218, 680, 9.

sublimis: Lofty, Noble.

This is listed in Engelbrecht as an attribute of rank for laymen, and Augustine, Ennodius, and Avitus are cited. Pope Hormisdas is cited for the superlative form, *sublissimus.* No additional writers are given here.

To a man of rank:

Domino sublimi semperque magnifico fratri Fredae Ruricius. Ruricius, Ep. 11, 306, 11. Sublimis vir Dalmatius . . . Ennodius, Ep. 5, 131, 2.

Similar: Augustine, Ep. 134, 84, 9; 206, 340, 14; 207, 341, 12; Avitus, Ep. 43, 73, 3; 86, 95, 16; Avell. Ep. 32, 78, 15; 29, 74, 21; 210, 669, 19; Ruricius, Ep. 1, 311, 5; 2, 312, 2; 3, 312, 19; 4, 313, 11; 5, 315, 30; 7, 316, 25; 12, 321, 5; 17, 327, 2; 39, 340,

6; Ennodius, Ep. 16, 69, 22; 23, 73, 26; 1, 76, 32; 14, 141, 4; 28, 147, 11; 21, 117, 7; 23, 117, 24; 11, 139, 11; 1, 231, 8; 18, 143, 14; 22, 144, 25; 29, 227, 29.

6. Adjectives Applied to Laymen and Laywomen in General:

Only a few adjectives were found that are restricted to the use of the laity in general. As shown in the discussions, however, many of the adjectives applied to other ranks, both lay and ecclesiastical, were sometimes applied to the laity.

nominandus: Named.

This is found once in a letter of Fulgentius to a woman. There is doubt that it is a title, but it is peculiar in its use in a salutation. It is not mentioned by Engelbrecht.

Dominae in Christo plurimum venerabili, et cum omni honorificentia nominandae famulae Dei, filiae Probae, Fulgentius, famulus servorum Christi in Domino salutem. Fulgentius, Ep. 4, 65, 339.

praedicabilis: Praiseworthy, Laudable.

This is listed in Engelbrecht as an attribute of courtesy, and Augustine is cited for two examples. To these are added here three more from Augustine, also examples from Paulinus and Pope Hormisdas.

To a layman:

Domino dilectissimo et merito praedicabili ac suscipiendo fratri Rustico Augustinus in Domino salutem. Augustine, Ep. 255, 602, 15.

Similar: Augustine, Ep. 32, 8, 16; 44, 109, 14; 232, 511, 2.

To a senator:

Dilectissimo fratri merito praedicabili et venerantissimo Pammachio Paulinus. Paulinus, Ep. 13, 84, 7.

To the pope:

Domino sancto beato praedicabili et adorando apostolico patri Hormisdae papae urbis Romae humilis famulus tuus Theodoritus. Avell. Ep. 166, 617, 3.

To a bishop:

Augustine, Ep. 260, 616, 2.

sacer: Holy—ἅγιος.

This is very rare, being found once in a letter of Augustine, three times in Ambrose, once in Pope Hormisdas. In one case it is applied to the pope, and in the others to women. This word is not discussed by Engelbrecht.

To the pope:

Sacro et beatissimo et comministro patri Hormisdae Dorotheus in Domino salutem. Avell. Ep. 105, 595, 2.

To a woman:

Gallam viduam . . . et eius filiam . . . virginem sacram . . . Augustine, Ep. 212, 371, 10.

Similar: Ambrose, Ep. 5, 5; 6; 14.

speciosissimus: Most beautiful.

This is very rare, the only example occurring in a letter of St. Patrick to the prince Coroticus. The term is applied to the people. This word is not discussed by Engelbrecht.

O speciosissimi atque amantissimi fratres et filii quos in Christo genui, enumerare nequeo quid faciam vobis! St. Patrick, Ep. 1, 53, 817.

7. Unclassified:

A few adjectives were used so rarely that they cannot be applied to any particular group.

servantissimus: Most watchful.

This is an attribute of friendship, but it is very rare, being found only once in a letter of Sidonius. It is not discussed by Engelbrecht.

. . . invenis tamen, vir amicitiarum servantissime, . . . Sidonius, Ep. 3, 27, 9.

peritissimus: Most skillful.

This is not listed in Engelbrecht. It is found once in a letter of Sidonius, but the identity of the addressee is not stated.

Credidi me, vir peritissime, nefas in studia committere, . . . Sidonius, Ep. 2, 127, 2.

II. Attributive Adjectives with Abstract Nouns.

Abstract nouns used as titles were often intensified by the addition of a qualifying adjective. Some examples are given here.

beatissimus:

Vestrae beatissimae paternitatis iura penes Deum sunt manifesta. Pope Liberius, Ep. 1, 8, 1403.

beatus:

. . . scripsi beato capiti vestro. . . . Avell. Ep. 105, 497, 14.

benignus:

Vellem me doceret benigna sinceritas tua. . . . Augustine, Ep. 82, 364, 5.

benivolentissimus:

. . . intellegit benivolentissima et mansuetissima prudentia tua. . . . Augustine, Ep. 27, 102, 6.

carissimus:

. . . inter meas occupationes tuam sanctam mihi carissimam voluntatem offendere timui. Ibid. Ep. 102, 545, 3.

Christianus:

Scit enim Christiana mens tua, . . . Pope Felix III, Ep. 12, 58, 970. Quas litteras cum legerit Christiana benignitas tua, peto ut. . . . Augustine, Ep. 222, 448, 13.

excellens:

Consideret itaque vestra excellens prudentia. . . . Popes Felix I, Julius, Lucius, Mark.

gloriosissimus:

Poposceram quidem a gloriosissima clementia vestra . . . Pope Leo I, Ep. 90, 54, 932.

honorandus:

Ad salutationem ergo vestrae sanctae et honorandae paternitatis vice nostra, . . . Pope Felix II, Ep. 1, 13, 16.

inlustris:

Unde inlustris et praeclara magnificentia tua praesentis edictalis legis auctoritate faciet, . . . Pope Leo I, Ep. 11, 54, 638.

mansuetissimus:

. . . intellegit benivolentissima et mansuetissima prudentia tua. . . . Augustine, Ep. 27, 102, 6.

pius:

. . . tantum se circa illum impendit pia et sincera benivolentia vestra, ut hoc nullus hominum possit exponere. Faustus, Ep. 12, 274, 29.

praeclarus:

Unde inlustris et praeclara magnificentia tua praesentis edictalis legis auctoritate faciet, . . . Pope Leo I, Ep. 11, 54, 638.

praestantissimus:

. . . qui hanc eximietati tuae ac praestantissimae caritati epistolam adportat, . . . Augustine, Ep. 27, 99, 11.

religiosus:

. . . ut cogitet religiosa prudentia tua. . . . Augustine, Ep. 21, 49, 10. Admoneo . . . religiosam sollicitudinem vestram. . . . Cyprian, Ep. 11, 495, 14.

religiosissimus:

Accepimus itaque epistulas et libros religiosissimae ac sapientissimae animae tuae, . . . Lucifer, Ep. 6, 325, 10.

sanctus:

. . . sanctae caritati tuae intimandum duximus. . . . Augustine, Ep. 175, 655, 4. Ad salutationem ergo vestrae sanctae et honorandae paternitatis, . . . Pope Felix II, Ep. 1, 13, 16. . . . quod de hac re agi oportere sancta prudentia tua. . . . Augustine, Ep. 92, 444, 24.

Similar: Ambrose, Ep. 9, 1; 11, 2; 13, 1; 50, 16; Jerome, Ep. 85, 136, 1; Paulinus, Ep. 10, 57, 9; Pope Mark, Ep. 1, 8, 854; Pope Felix III, Ep. 1, 13, 11; Capreolus, Ep. 2, 53, 847; Augustine, Ep. 102, 545, 3.

sapientissimus:

Accepimus itaque epistulas et libros religiosissimae ac sapientissimae animae tuae, . . . Lucifer, Ep. 6, 325, 10.

sincerissimus:

. . . qui tuam mecum sincerissimam dilectionem multum salutat. Augustine, Ep. 97, 518, 9. Gratias ago sincerissimae in Christo Domino germanitati vestrae, . . . Ruricius, Ep. 22, 330, 24.

sincerus:

. . . sincera charitas tua misit. . . . Pope Julius, Ep. 8, 922. . . . tantum se circa illum impendit pia et sincera benivolentia vestra. . . . Faustus, Ep. 12, 274, 29.

venerabilis:

Circa vestram venerabilem fraternitatem. . . . Avell. Ep. 195, 654, 6. . . . a vestra venerabili corona. . . . Avell. Ep. 208, 667, 26.

venerandus:

. . . fateor . . . venerandae unanimitati tuae. . . . Augustine, Ep. 94, 498, 4. Fatemur venerandae pietati tuae legentibus nobis illam epistolae partem, . . . Paulinus, Ep. 20, 145, 24.

B. Adjectives Used Substantively.

Among the adjectives used attributively, some were found that are also used as substantives. In addition to these, there are a few that are used as substantives only. A discussion of both these groups is given here.

benedictus: Blessed—μακάριος.

This is found once in the letters of Cyprian, and once in those of Paulinus. In both cases it is addressed to a priest.

Haec tibi, benedicte, pro caritate communi transmisi. Cyprian, Ep. 4, 282, 18. Nunc ergo, benedicti mei, . . . Paulinus, Ep. 40, 347, 10.

carissimus: Dearest—προσφιλέστατος.

Carissimus is found only a few times as a substantive, although its use as an attributive is very common. The examples listed below are from Ambrose, Augustine, and Pope Sixtus II. It is addressed to the people and to bishops.

Quod superest, carissimi, considerate quia Iesus extra portum passus est, . . . Ambrose, Ep. 64, 104. Ideo vos, carissimi, moneo

. . . Pope Sixtus II, Ep. 2, 5, 86. Sciatis me, carissimi, cum ineffabili pro vobis tremore cordis haec dicere; . . . Augustine, Ep. 232, 512, 25. His potius intende, carissime, et tolle crucem tuam et sequere Dominum, . . . Augustine, Ep. 243, 578, 1.

dilectus: Loved —ἀγαπητός.

Only three examples were found of this word used as a substantive. They are from Augustine, Popes Liberius and Julius. In each instance the title is applied to bishops.

Illud etiam te non ignorare velim, dilecte, . . . Pope Liberius, Ep. 8, 1397. Scitis autem, dilecti, quae ab una parte aguntur, nullam vim habere. Pope Julius, Ep. 1, 8, 885. O vir sancte . . . veraci corde dilecte, . . . Augustine, Ep. 82, 381, 17.

desiderantissimus: Dearest, Most longed for—ποθεινότατος.

Only one example of this word used as a substantive is found in a letter of Pope Celestine I.

. . . deprecamur, dilectissime et desiderantissime. Pope Celestine I, Ep. 20, 50, 521.

electus: Chosen.

This is a rare title, being found twice in the letters of Ambrose, and once in those of Ennodius, in all cases used as a substantive. It is applied to the pope, to a bishop, and to the emperor. The word is not listed by Engelbrecht, nor is it found used in the attributive.

. . . sanctus Damasus Romanae Ecclesiae sacerdos, iudicio Dei electus, . . . Ambrose, Ep. 17, 10 . . . domine imperator auguste, divino electe iudicio, principum gloriosissime. Ibid. Ep. I, 10. Age, electe Dei, pro me humili quod coepisti. . . . Ennodius, Ep. 3, 130, 10.

emendatissimus: Most faultless, Most perfect.

This title is peculiar to Ennodius, who applies it to men of high station in civic life. It is not discussed by Engelbrecht. Note that in each of the quotations given below *emendatissimus* is followed by the genitive *hominum,* and is used only as a substantive.

To consuls:

Tu in me, emendatissime hominum, dignaris praedicare virtutes,

. . . Ennodius, Ep. 13, 236, 25. Merito de vobis emendatissimus hominum Faustus praedicat singulare testimonium. Ibid. Ep. 35, 153, 14.

Similar: Ibid. Ep. 16, 142, 15; 18, 143, 18; 19, 144, 3; 3, 155, 10; 28, 259, 4.

eruditissimus: Most learned.

This is found only once in a letter addressed to a priest. No example of this adjective in the attributive use appears in the other letters. It is not listed by Engelbrecht.

Nam apud eruditissimum si reticeam, vix possum scire quid nesciam. Mamertus, Ep. 1, 3, 13.

familiarissimus: Most intimate, Most friendly.

This term of affection is found twice in a letter of Augustine, who seems to be the only writer to use it. The letter is addressed to the bishop Severus. Engelbrecht has not discussed this word.

Ego autem quando laudor a germanissimo et familiarissimo animae meae, . . . Augustine, Ep. 110, 640, 7. . . . omnes carissimi et familiarissimi mei. . . . Ibid. Ep. 110, 642, 1.

felicissimus: Most happy.

This is used only once in Ennodius, applied to a patrician. It is not discussed by Engelbrecht.

Felicissime hominum, hoc totis hostilitas virium suarum laborat impendiis, ut per totum orbem tu solus dissipata conponas. . . . Ennodius, Ep. 23, 307, 22.

florentissimus: Most flourishing.

This is found once in a letter of Avitus addressed to the king.

Faciet, si quid creditis, regum florentissime, . . . Avitus, Ep. 46, 76, 1.

gloriosissimus: Most Glorious.

This is rather commonly used as an attribute, but it is found only twice as a substantive. It is applied to the emperor.

Quaeso igitur, gloriosissime, . . . Pope Felix III, Ep. 5, 58, 917. Ita juste etiam horum impietatem, qui veritatem carnis nostrae negant a Domino nostro Iesu Christo susceptam esse, damnamus, Gloriosissime. Pope Leo I, Ep. 54, 54, 856.

illustrissimus: Most illustrious.

This is found used as a substantive in two letters of Ennodius addressed to senators.

Ego te, illustrissime hominum . . . Ennodius, Ep. 1, 22, 22. Quid animum meum, illustrissime hominum, conaris attollere? Ennodius, Ep. 9, 235, 6.

iucundissimus: Most pleasing.

Only five examples of this adjective were found; and of these, two were used as substantives. They are from the letters of Augustine and of Pope Siricius, and in both cases are addressed to laymen.

. . . monuerim, carissime mihi ac iucundissime, . . . Augustine, Ep. 7, 18, 4 . . . nostro cum gaudio memoratus episcopus ipse (Siricius) permaneat, Piniane charissime et iocundissime. . . . Pope Siricius, Ep. 2, 13, 594.

nobilissimus: Most noble—εὐγενέστατος.

This is found as a substantive in one of the letters of Jerome.

. . . vir omnium nobilium Christianissime, Christianorum nobilissime, . . . Jerome, Ep. 57, 524, 10.

reverentissimus: Most reverend— αἰδεσιμώτατος.

This adjective used often as an attribute is found only once as a substantive. A bishop is addressed by Faustus.

Quaeris a me, reverentissime sacerdotum, . . . Faustus, Ep. 20, 292, 3.

summas: Greatest—μέγιστος.

This is a very rare title and is found only in letters of Ennodius, where it is used three times as an attributive, and once as a substantive.

Aut excedunt modici honoris angustiam qui desiderant suffragio gratiae summatibus conparari? Ennodius, Ep. 30, 318, 21.

venerandissimus: Most reverend—αἰδεσιμώτατος.

This is found once in letters of Pope Celestine where the title is addressed to the pope.

Non est enim, O venerandissime, . . . Pope Celestine I, Ep. 7, 50, 443.

NOTE: The same is found in the collection of Marius Mercator, Ep. 2, 48, 179.

SUMMARY

There are no remains of an epistolary literature written originally in Latin from the first two centuries. This scarcity is at one with the general dearth of Christian Latin productions of this period.[1] In the third century, beginning with Saint Cyprian, these remains begin to appear, and in the fourth and fifth they are increasingly abundant. In the sixth century, so far as my study has gone—the first four decades—there is no diminution in the bulk of material available. There is a striking discrepancy, however, between the number of letters from a given century and the number of writers producing them. This discrepancy is illustrated from the fact that the third century yields 117 letters from 11 writers; the fourth, 385 letters from 21 writers; the fifth, 933 letters from 41 writers; and the first four decades of the sixth century, 933 letters from 11 writers; and that such contemporaries as the bishops Ennodius and Caesarius of Arles in the sixth century are represented in the one case by 297 letters, and in the other by three letters only. Such discrepancies forbid that fullness of statement as to the use of titles between one writer and another, and one century and another, which one could wish. But the character of the materials as a whole is such, and there is such a uniformity in many details, that the following facts evolve from a study of these materials.

There are no titles that are exclusively the property of the third century. Nine titles that appear in the third century continue through the fourth, fifth, and sixth centuries, reaching their highest point of frequency in the fifth. They are the following: *beatitudo, caritas, dilectio, exiguitas, fraternitas, mediocritas, prudentia, pusillitas,* and *sanctitas.* The use of *dilectio* in the third century is only slightly less than in the fourth; while *beatitudo* and *sanctitas* increase in the fourth to a marked degree. Two titles, rare in any case, appear in the third century, disappear in the fourth, and reappear in the fifth; viz. *incolumitas,* used once in the third century, is found three times in the fifth; and *sollicitudo,*

[1] Cf. De Labriolle, p. 63.

used once in the third century, is found once in the fifth and once in the sixth.

Six rare titles are found in the fourth century exclusively: *affectio, amor, anima, animus, generositas,* and *sospitas.* Some titles appear for the first time in the fourth century and continue through the fifth and sixth in the following manner:

(a) With greater frequency in the fourth than in the succeeding centuries: *tranquillitas* and *unanimitas.*

(b) With less frequency in the fourth than in the succeeding centuries: *apostolatus, benignitas, clementia, corona, dignatio, dignitas, excellentia, gloria, humilitas, magnificentia, mansuetudo, memoria, parvitas, paternitas, pietas, recordatio, reverentia, sanctitudo, serenitas* and *sinceritas.*

A few titles are found in the fourth and fifth centuries, which are not found in the sixth. Their increase or decrease is indicated here:

(a) Used in the fourth and increasing in the fifth: *eximietas, maiestas, religio, sanctimonia,* and *veneratio.*

(b) Used in the fourth and decreasing in the fifth: *aeternitas, fides,* and *mens.*

(c) The titles, *gravitas* and *honorificentia,* are used about equally in these two centuries.

Felicitas, a title used rarely, is found once in the fourth century, disappears in the fifth, and reappears in two letters of the sixth century.

The following titles are found in the fifth century only: *beatitas, beneficentia, bonitas, eruditio, honestas, humanitas, ignorantia, laudabilitas, magnanimitas, modicitas, moderatio, numen, pectus, praestantia, sanctimonium, sapientia, spectabilitas, strenuitas, venerabilitas,* and *voluntas.* Most of these were used only on rare occasions, but four of them were rather prominent, viz. *magnanimitas, pectus, praestantia,* and *venerabilitas.*

The following are the fifth century titles which continued to be used in the sixth century with more or less frequency:

(a) Used in the fifth and increasing in the sixth: *amplitudo, celsitudo, culmen, iustitia, magnificentia,* and *magnitudo.*

(b) Used in the fifth and decreasing in the sixth: *benedictio, benivolentia, dulcedo, infirmitas, germanitas, nobilitas, perennitas,* and *sublimitas.*

(c) Of these, *iustitia* and *magnificentia* were quite rare.

A few titles belong exclusively to the sixth century: *acrimonia, caput, claritas, claritudo, eminentia,* and *perfectio.* None of them is used extensively, *eminentia* being the most frequent, and it is found only five times.

Some titles that are but rarely used are confined to one writer, while others are scattered among different writers. For example, *claritas* and *eminentia* are used by Ennodius only, but *aeternitas,* cited three times, represents in each instance a different writer.

One apparently eccentric contrast between two illustrious contemporaries is worthy of note. Ambrose, who in saluting the emperors follows properly enough all the extravagance conventionally given to Byzantine potentates, is most reserved in his salutations to bishops. No complimentary address appears in these letters. *Ambrosius Vigilio* is typical of his blunt custom with brother bishops; and he opens this letter with the words, *Poposcisti a me institutionis tuae insignia, quoniam accitus es ad sacerdotium.*[2] Augustine, on the other hand, is most profuse in addressing brother bishops. He does not hesitate to salute an episcopal contemporary as follows: *Domino beatissimo et venerabili et sincerissima caritate amplectendo fratri et consacerdoti Severo, et qui tecum sunt fratribus, Augustinus et fratres qui mecum sunt in Domino salutem;*[3] and another letter opens with the sentence, *Cornutus litteras pertulit beatitudinis tuae.*[4] Two titles widely used and indiscriminately used by the writers of this period are *Clementia Tua* and *Caritas Tua.* Ambrose uses the first but not the second; Augustine, the second but not the first.

A profuse use of titles of address is illustrated by a letter written to Pope Boniface I by the Emperor Honorius.[5] The letter has not

[2] Ambrose, Ep. 19.

[3] To Severus, my lord, brother, and fellow bishop, most blessed and worthy of being embraced with venerable and most sincere love, and to the brethren who are with you, Augustine and the brethren who are with me send greetings in the Lord. Augustine, Ep. 63.

[4] Augustine, Ep. 198.

[5] Avellana, Ep. 37.

more than twenty-five lines, and it contains sixteen titles. The Emperor styles himself *victor, augustus, inclytus, triumphator, pietas nostra, clementia nostra, serenitas nostra;* the bearers of the letter are *venerabiles viri,* and the pope receives such titles as *beatitudo tua* (twice), *sanctimonia tua* (twice), *apostolatus tuus, religio tua, sanctus,* and *venerabilis.* Versatillity varies with the different writers. Saint Augustine shows a wider range in the use of titles in his letters than any other writer, with the exception perhaps of Ennodius, his sixth century imitator. Saint Cyprian, on the contrary, confines himself to very few titles, *Fraternitas Nostra* being the most commonly used.

Words recognized as titles in one dictionary are often disregarded in another. The materials which I have been able to add to that contained in the dictionaries are summarized in the body of my work under each individual word. The following list comprises those abstract nouns not discussed as titles by the dictionaries. For these this study assumes responsibility.—*Acrimonia, affectio, amor, anima, animus, apostolatus, beatitas, beneficentia, benignitas, claritudo, corona, dulcedo, eruditio, excellentia, eximietas, exiguitas, fides, generositas, germanitas, gloria, gratia, gravitas, honestas, honorificentia, humanitas, humilitas, ignorantia, incolumitas, infirmitas, iustitia, magnanimitas, magnificentia, mens, moderatio, modicitas, nobilitas, paternitas, pectus, perfectio, praestantia, prudentia, pusillitas, recordatio, religio, reverentia, sanctimonia, sanctimonium, sapientia, sanctitudo, sollicitudo, sospitas, strenuitas, subtilitas,* and *veneratio.*

The following survey shows the conventions used by Christian Latin writers in their use of titles of address.[6]

Popes

Titles addressed to the pope exclusively: *adorandus*, archiepiscopus, archpontifex, caput*, honorandissimus*, pontifex, praesul*.*

To popes and bishops exclusively: *apostolatus, benedictio, comminister, comministrator, corona, famulus, gravissimus*, humilis,*

[6] A title marked with an asterisk is rare; that is, used only two or three times.

mirabilis, papa, papas, paternitas, reverendissimus, reverentissimus, sanctitudo, venerabilitas.*

To popes, bishops, and others: *amantissimus, beatitudo, electus, frater, gravitas*, honorandus, incolumitas, pater, praedicabilis, reverentia, sanctimonia, sanctissimus, sanctitas, sanctus, venerabilis, veneratio.*

To the pope once, and a few times to women: *sacer.*

Bishops

Titles addressed to bishops exclusively: *aequiperandus*, amicus, amor*, anima*, antistes, beatificandus*, beatitas*, beneficentia*, benignissimus*, benignus*, bonitas*, bonus, benivolentissimus*, coaequandus*, coepiscopus, collega, colendus, consacerdos, consors, cultor*, cliens, decoratus*, desiderandus*, devotissimus*, dignissimus, doctor, dominissimus*, dulcis, efficacissimus*, episcopus, excellens, familiarissimus, honestissimus*, honoratissimus, honorificentissimus*, humanitas*, inspiciendus*, mansuetissimus*, memorabilis*, observandus, optatissimus*, parens, patronus, pectus, peculiaris*, percolendus, probatissimus, prosequendus*, roboratus, sacrosanctus*, sanctimonium*, sapientia*, suavissimus*, summus*, sincerus, sapientissimus*, unanimus, venerandissimus, voluntas*.*

To bishops and lower clergy exclusively: *amicus, amplectendus, conservus, dilectus, exoptatissimus*, praeclarus*, presbyter, reverendus, sacerdos.*

To bishops, lower clergy, and laity: *beatissimus, beatus, benignitas, carissimus, caritas, desiderabilis, desiderantissimus, dilectio, dilectissimus, dominus, dulcissimus, filius, fraternitas, germanitas, optimus, prudentia, religiosus, sincerus, suscipiendus, unanimus, venerandus.*

To bishops and laity exclusively: *admirabilis*, affectio*, benivolentia, dulcedo, gratia, incolumis, individuus, insignis, maior, praedicandus, religio, sincerissimus, venerantissimus*.*

To bishops and women: *desideratissimus, germanissimus, magnificandus*, praeferendus.*

Lower Clergy

Titles addressed to the lower clergy exclusively: *archdiaconus, benedictus, claritudo*, condiaconus, conpresbyter, diaco*, diaconus,*

eruditissimus, fortissimus, honorantissimus, hypodiaconus, integerrimus, minister, reverens, subdiaconus.

To lower clergy and others: *sollicitudo*.*

Emperor

Titles addressed to the emperor exclusively: *acrimonia*, adorabilis*, animus*, Christianissimus, Christianus, felicitas*, felix, florens*, inclytus, invictissimus, invictus, iustissimus*, maiestas, numen*, perennitas*, perfectio*, pius, praedicatissimus*, serenissimus, sublissimus*, tranquillissimus.*

Titles addressed to the emperor and empress: *aeternitas*, augustus, clementissimus, gloria.*

To the empress and others: *dignatio, dulcedo, gloriosissima.*

To the empress exclusively: *splendidissima*, venerabilissima*.*

To the emperor and pope: *florentissimus, gloriosissimus.*

To the emperor and ecclesiastics other than the pope: *amabilis, amicissimus, fidelissimus, gloriosus, honorificentia, magnanimitas, sacratissimus.*

To the emperor and civic officials: *celsitudo, clementia, fides, illustrissimus, iustitia*, mansuetudo* (rare to the pope), *nobilissimus, praecelsissimus, victorissimus*.*

To the emperor, ecclesiastics, and laymen: *dignatio, egregius, excellentissimus, mens, pietas, piissimus, religiosissimus.*

To the emperor and lay persons in private stations: *subtilitas*, tranquillitas.*

Laity

Titles addressed to laymen of official rank exclusively: *amplissimus, clarissimus, claritas*, eloquentissimus*, emendatissimus, eminentia*, eruditio*, eruditus*, felicissimus, generositas*, honoratus, inlustris, magnificus, perfectissimus*, potentissimus*, praecellentissimus, praecelsus, protegendus*, regendus*, spectabilis, spectabilitas, sublimis.*

To laymen of official rank and ecclesiastics: *amplitudo, culmen, dignitas, devinctissimus, eminentissimus*, excellentia, excolendus, eximietas, eximius, honorabilis, laudabilis, magnificentia, magnitudo, nobilitas, praestantia, praestantissimus, sublimitas.*

To laymen in private stations exclusively: *Christicola*, iucundissimus*, nominandus*, sospitas*, speciosissimus*, strenuitas*.*

To women exclusively: *alumna, domina, famula, filia, soror, virgo.*

Other Conventions

Titles used in self depreciation: *exiguitas, exiguus, humilis, humilitas, ignorantia*, indigens*, infirmitas*, mediocritas, minimus, moderatio*, modicitas*, parvitas, peccator, pusillitas, servus, ultimus*.*

Titles applied to deceased persons: *memoria,* with the following adjectives: *augusta, beata, beatissima, bona, clementissima, diva, expectanda*, gloriosa, gloriosissima, honoranda, piissima, religiosa, religiossima, sancta, sublimis, venerabilis, veneranda. Recordatio* with the following adjectives: *augusta, beata, clementissima, pia, sancta, venerabilis, veneranda.*

Unclassified: *honestas*, laudabilitas*, peritissimus*, servantissimus*, summas.*

. . . . . .

In the first two centuries of the Christian era, no letters are extant from Latin Christianity. From the third to the second half of the sixth, however,—from Saint Cyprian's time to the brink of the Middle Ages—extant Latin epistolary remains are available. In its use of titles of address this literature admits of much variety, but in one respect it is almost uniform—very few letters are extant which do not contain at least one conventionalized title of address. In contrast to the custom of our day, the number of such titles seems legion, and the character of many of them extravagant. The canons of taste then in vogue, however, permitted the individual writer to be profuse or economical, extravagant or reticent at will. There was not that precision in the application of titles presented by the less abundant conventions of our time. The pope enjoyed exclusively, for instance, the title *pontifex,* but at least six other titles are applied to him. The emperor alone was saluted as *Serenitas Tua,* but he likewise enjoyed a number of titles reserved for him exclusively. But both pope and emperor received other titles which they shared with their subordinate officials; and they shared some titles even with laymen. There was a hierarchy of titles, therefore, but it was more loosely defined than our own, and freedom in choice of titles went hand in hand with

their abundance. And since there was such an abundance and variety, there was correspondingly less of convention and correspondingly more of meaning in the title elected by a given writer in addressing a given person. Indeed, if more letters were extant, and if titles exclusively attached to an office be not considered, the question may legitimately be raised whether the convention did not consist more in the use of abstractions than in the use of a given abstraction in connection with a given person. And it must be borne in mind that this great variety in titles is due in part to that heritage of the Second Sophistic which insisted that conventional thoughts must be expressed in a non-conventional manner.

INDEX VERBORUM.

acrimonia, 9, 163, 164, 166
admirabilis, 88, 165
adorabilis, 128, 166
adorandus, 89, 164
aequiperandus, 89, 165
aeternitas, 9, 10, 18, 162, 163, 166
affectio, 23, 162, 164, 165
alumna, 79, 167
amabilis, 89, 166
amantissimus, 90, 165
amicissimus, 90, 166
amicus, 79, 165
amor, 51, 162, 164, 165
amplectendus, 91, 165
amplissimus, 141, 166
amplitudo, 40, 54, 162, 166
angelicus, 97
anima, 23, 24, 162, 164, 165
animus, 9, 10, 162, 164, 166
antistes, 79, 165
apostolatus, 1, 2, 162, 164
apostolicus, 97
archdiaconus, 79, 165
archiepiscopus, 80, 164
archpontifex, 80, 164
augustissimus, 128
augustus, 65, 70, 128, 164, 166, 167

beatificandus, 91, 165
beatissimus, 65, 91, 127, 155, 165, 167
beatitas, 23, 24, 162, 164, 165
beatitudo, 1, 3, 11, 19, 34, 42, 161, 164, 165
beatus, 65, 70, 93, 155, 165, 167
benedictio, 23, 24, 163, 164
benedictus, 93, 157, 165
beneficentia, 23, 25, 162, 164, 165
benignissimus, 94, 165
benignitas, 23, 25, 41, 162, 164, 165
benignus, 94, 155, 165
benivolentia, 40, 41, 163, 165
benivolentissimus, 155, 165
bonitas, 23, 26, 162, 165
bonus, 65, 94, 165, 167

caput, 1, 5, 163, 164
carissimus, 94, 155, 157, 165
caritas, 51, 52, 79, 161, 163, 165
celsitudo, 9, 10, 162, 166
celsus, 11
Christianissimus, 129, 166
Christianus, 129, 155, 166
Christicola, 80, 166
clarissimus, 120, 141, 166
claritas, 40, 42, 54, 163, 166
claritudo, 51, 54, 163, 164, 165
clementia, 9, 10, 11, 19, 41, 162, 163, 164, 166
clementissimus, 65, 70, 130, 166, 167
cliens, 80, 165
coaequandus, 97, 165
coepiscopus, 80, 165
colendus, 97, 165
collega, 80, 165
comminister, 81, 164
comministrator, 81, 164
condiaconus, 81, 165
conpresbyter, 81, 165
consacerdos, 79, 81, 86, 165
conservus, 81, 165
consors, 82, 165
corona, 15, 162, 164
culmen, 40, 42, 162, 166
cultor, 82, 165

decoratus, 97, 165
desiderabilis, 97, 165
desiderandus, 98, 165
desiderantissimus, 99, 158, 165
desideratissimus, 98, 165
devinctissimus, 143, 166
devotissimus, 100, 165
diaco, 82, 165
diaconus, 82, 165
dignatio, 23, 26, 162, 166
dignissimus, 100, 165
dignitas, 29, 40, 43, 54, 162, 166
dilectio, 19, 51, 55, 161, 165
dilectissimus, 100, 165
dilectus, 100, 102, 158, 165
divus, 65, 167
doctissimus, 103
doctor, 82, 163
domina, 82, 167
dominissimus, 82, 165
dominus, 83, 165
dulcedo, 23, 27, 163, 164, 165, 166
dulcis, 103, 165
dulcissimus, 104, 165

efficacissimus, 104, 165
egregius, 143, 166
electus, 158, 165
eloquentissimus, 144, 166
emendatissimus, 158, 166
eminentia, 40, 44, 45, 163, 166
eminentissimus, 144, 166
episcopus, 79, 83, 85, 165
eruditio, 40, 44, 162, 164, 166
eruditissimus, 159, 166
eruditus, 144, 166
excellens, 155, 165
excellentia, 40, 45, 162, 164, 166
excellentissimus, 131, 166
excolendus, 104, 166
exiguitas, 72, 161, 164, 167
exiguus, 125, 167
eximietas, 40, 45, 162, 164, 166
eximius, 144, 166
exoptatissimus, 105, 165
expectandus, 65, 167

familiarissimus, 159, 165
famula, 83, 167
famulus, 83, 164
felicissimus, 159, 166
felicitas, 9, 13, 162, 166
felix, 131, 166
fidelissimus, 132, 166
fides, 9, 13, 162, 164, 166
filia, 83, 87, 167
filius, 50, 83, 165
florens, 132, 166
florentissimus, 133, 159, 166
fortissimus, 127, 166
frater, 50, 80, 84, 87, 165
fraternitas, 51, 57, 161, 164, 165

generositas, 40, 46, 162, 164, 166
germanissimus, 105, 165
germanitas, 23, 28, 163, 164, 165
gloria, 9, 14, 54, 162, 164, 166
gloriosissimus, 21, 65, 133, 155, 159, 166, 167
gloriosus, 65, 134, 166, 167
gratia, 23, 29, 164, 165
gravissimus, 106, 164
gravitas, 23, 29, 162, 164, 165

homo Dei, 84
honestas, 64, 162, 164, 167
honestissimus, 106, 165
honorabilis, 145, 166
honorandissimus, 106, 164
honorandus, 65, 106, 155, 165, 167
honorantissimus, 127, 166
honoratissimus, 107, 165
honoratus, 146, 166
honorificentia, 51, 60, 162, 164, 166
honorificentissimus, 107, 165
humanitas, 23, 30, 162, 164, 165
humilis, 125, 164, 167
humilitas, 73, 74, 76, 126, 162, 164, 167
hypodiaconus, 84, 87, 166

ignorantia, 74, 162, 164, 167
illustris, 42, 50, 147, 155, 166
illustrissimus, 147, 160, 166
inclytus, 131, 135, 164, 166
incolumis, 107, 165
incolumitas, 51, 60, 161, 164, 165
indigens, 126, 167
individuus, 108, 165
ineffabiliter, 109
infirmitas, 74, 163, 164, 167
insignis, 148, 165
inspiciendus, 108, 165
integerrimus, 127, 166
invictissimus, 135, 166
invictus, 135, 166
iucundissimus, 148, 160, 166
iustissimus, 136, 166
iustitia, 9, 14, 162, 164, 166

laudabilis, 148, 166
laudabilitas, 65, 162, 167

magnanimitas, 9, 15, 162, 164, 166
magnificandus, 109, 165
magnificentissimus, 149
magnificentia, 40, 46, 162, 164, 166
magnificus, 149, 166
magnitudo, 11, 29, 40, 42, 47, 162, 166
maiestas, 7, 9, 15, 162, 166
maior, 109, 165
mansuetissimus, 156, 165
mansuetudo, 9, 16, 162, 166
mediocritas, 74, 126, 161, 167
memorabilis, 109, 165
memoria, 65, 162, 167
augusta, 68; beata, 66, 67, 68, 69; beatissima, 66, 67; bona, 66; clementissima, 68; diva, 68; expectanda, 69; gloriosa, 68; gloriosissima, 68; honoranda, 67; piissima, 69; religiosa, 69; religiosissima, 66, 67; sancta, 66, 67, 68, 69; veneranda, 67, 68, 69; venerabilis, 66, 69

mens, 9, 17, 162, 164, 166
minimus, 126, 167
minister, 84, 166
mirabilis, 109, 165
moderatio, 75, 162, 164, 167
modicitas, 76, 162, 164, 167

nobilissimus, 136, 160, 166
nobilitas, 40, 48, 54, 163, 164, 166
nominandis, 153, 166
numen, 9, 17, 162, 166

observandus, 110, 165
optatissimus, 110, 165
optimus, 110, 165

papa, 85, 165
papas, 85, 165
parens, 85, 165
parvitas, 74, 76, 126, 162, 167
pater, 85, 165
paternitas, 23, 30, 162, 164, 165
patronus, 85, 165
peccator, 86, 167
pectus, 23, 31, 162, 164, 165
peculiaris, 111, 165
percolendus, 111, 165
perennitas, 9, 18, 163, 166
perfectio, 9, 18, 163, 164, 166
perfectissimus, 150, 166
peritissimus, 154, 167
pietas, 9, 10, 19, 33, 136, 162, 164, 166
piissimus, 65, 136, 166, 167
pius, 70, 131, 137, 156, 166, 167
pontifex, 86, 164, 167
potentissimus, 150, 166
praeclarus, 127, 156, 165
praecellentissimus, 11, 150, 166
praecelsissimus, 138, 166
praecelus, 11, 150, 166
praedicabilis, 153, 165
praedicandus, 111, 165
praedicatissimus, 138, 166
praeferendus, 112, 165
praestantia, 40, 49, 162, 164, 166
praestantissimus, 151, 156, 166
praesul, 86, 164
presbyter, 86, 165
probatissimus, 112, 165
prosequendus, 112, 165
protegendus, 151, 166
prudentia, 23, 32, 161, 164, 165
pusillitas, 77, 161, 164, 167

recordatio, 70, 162, 164, 167
auguste, 71; beata, 70, 71; clementissima, 71; pia, 71; sancta, 70, 71; venerabilis, 71; veneranda, 70
regendus, 152, 166
religio, 23, 33, 162, 164, 165
religiosissimus, 65, 138, 156, 166, 167
religiosus, 65, 114, 138, 156, 165, 167
reverendissimus, 113, 114, 165
reverendus, 113, 165
reverens, 127, 166
reverentia, 1, 7, 162, 164, 165
reverentissimus, 114, 160, 165
roboratus, 115, 165

sacer, 154, 165
sacerdos, 85, 86, 165
sacratissimus, 139, 166
sacrosanctus, 115, 165
sanctimonia, 1, 8, 34, 162, 164, 165
sanctimonium, 23, 34, 162, 164, 165
sanctissimus, 116, 117, 165
sanctitas, 9, 19, 23, 33, 34, 161, 165
sanctitudo, 1, 8, 11, 162, 164, 165
sanctus, 65, 70, 116, 117, 156, 164, 165, 167
sapientia, 23, 37, 162, 164, 165
sapientissimus, 119, 156, 165
serenissimus, 21, 149, 166
serenitas, 9, 21, 162, 164, 167
servantissimus, 154, 167
servus, 87, 167
sincerissimus, 119, 157, 165
sinceritas, 51, 61, 162
sincerus, 157, 165
sollicitudo, 51, 62, 161, 164, 166
soror, 87, 167
sospitas, 64, 162, 164, 166
speciosissimus, 154, 166
spectabilis, 50, 152, 166
spectabilitas, 40, 50, 162, 166
splendidissimus, 140, 166
splendor, 54
strenuitas, 64, 162, 164, 166
suavissimus, 120, 165
subdiaconus, 87, 166
sublimis, 65, 152, 166, 167
sublimitas, 40, 50, 163, 166
sublissimus, 140, 152, 166
subtilitas, 9, 22, 164, 166
summas, 120, 160, 167
summus, 120, 165
suscipiendus, 121, 165
tranquillissimus, 140, 166

transquillitas, 9, 22, 162, 166
triumphator, 164

ultimus, 126, 167
unanimitas, 51, 62, 162
unanimus, 121, 165

venerabilis, 65, 70, 122, 124, 157, 164, 165, 167
venerabilissimus, 141, 166
venerabilitas, 23, 47, 162, 165
venerandissimus, 124, 160, 165
venerandus, 65, 70, 124, 157, 165, 167
venerantissimus, 125, 165
veneratio, 23, 38, 162, 164, 165
victor, 164
victorissimus, 141, 166
virgo, 87, 167
voluntas, 23, 39, 162, 165

INDEX OF CLASSES ADDRESSED.

Abbots: 31, 53, 56, 97, 103, 105, 107, 123

Assemblies: Church of Milan, 64; Synod, 117

Bishops: 1-9, 15, 17, 20, 23-39, 41, 43, 45, 46, 48, 49, 51, 52-54, 57-63, 67, 71-76, 88-91, 93-95, 97-117, 119-126, 131-144, 147, 139, 143, 145, 146, 148, 149, 151, 154, 157, 158-160, 165

Doubtful: 6, 30, 33, 44

Emperors: 10-23, 27, 40, 43, 45, 47, 60, 68, 71, 90, 92, 114, 117, 119, 123, 125, 128-141, 143, 159

Empresses: 14, 27, 28, 131, 134, 137, 140, 141

Laymen: Of rank: 11, 13, 26, 28, 33, 34, 40-51, 54, 57, 60, 62, 63, 89, 99, 109, 115, 120, 131, 136, 137, 141-153, 158, 159, 160; consuls: 7, 15, 27, 29, 43, 48, 62; kings: 9, 14, 15, 18, 26, 43, 131, 137, 138, 159; prefects: 17, 51, 105, 150; in private stations: 17, 21, 22, 24, 28, 29, 30, 33, 34, 37, 39, 41, 48, 53, 54, 57, 59, 62, 63, 64, 90, 96, 98, 99, 101-104, 107, 108, 111, 113, 117, 119, 121, 123, 144, 146, 148, 153, 160

Lower clergy: 7, 21, 36, 37, 53, 56, 62, 63, 91, 96, 98, 101, 118, 127, 128, 132, 143; priests: 5, 17, 25, 27, 28, 33, 39, 53, 56, 57, 59, 68, 72, 77, 92, 93, 99, 103, 104, 108, 111, 113, 115, 117, 118, 121, 123, 125, 127, 134, 137, 139, 143, 144, 146, 157, 159; deacons: 5, 26, 41, 45, 46, 53, 59, 61, 94, 103, 125, 143

Monks: 5, 56, 57, 99

Popes: 1-9, 17, 20, 24, 25, 29, 30, 31, 32, 36, 38 54, 55, 56, 58, 59, 60, 61, 63, 66, 70, 72, 73, 75, 76, 77, 78, 88-127, 133, 134, 144, 146, 153, 154, 158, 160

Special groups:
Concrete noun titles: 79-87
For deceased persons: 65-71
Titles of diffidence: 72-78

Women: 8, 23, 26, 29, 39, 41, 43, 46, 48, 49, 50, 54, 56, 61, 89, 93, 94, 104, 106, 107, 109, 112, 115, 119, 121, 124, 125, 139, 145, 146, 148, 149, 151, 153, 154